







PARSONS, ROBERT S. J., 1546-1610.

- ①. Pt. III<sup>b</sup> of Three conversions of England.
- ② Review of Ten Publike Disputations.

18638

\* Commentary on Foxe's Acts and monuments,  
July - December.

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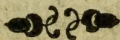
T H E  
T H I R D P A R T  
O F A T R E A T I S E  
Intituled  
O F T H R E E C O N V E R S I O N S  
O F E N G L A N D.

Conteyninge an examen of the Calendar or Catalogue of Protestant Saintes, Martyrs and Confessors, deuised by Fox, and prefixed before his huge Volume of Actes and Monuments: VVith a Paralel or Comparison therof to the Catholike Roman Calendar, and Saintes therin conteyned.

T H E L A S T S I X M O N E T H E S.

*VVhervnto is annexed in the end, another seuerall Treatise, called: A re-view of ten publike Disputations, or Conferences, held in England about matters of Religion, especially about the Sacrament and Sacrifice of the Altar, vnder King Edward and Queene Mary.*

By N. D.



*S. Aug. lib. 3. contra Parmen. cap. 6.*

Sacrilegious schismatiks and impious heretiks, dare presume vwhen they are punished, to accompt the punishment of their fury for true martyrdomes.

*Math. 25. Vers. 32.*

God shall separate them a sunder (at the day of iudgement) as the shephcard doth separate the sheep from goates.

*Imprinted with licence, Anno Domini 1604.*

The generall Contentes & Partes of the whole Treatise, intituled, of three Conuerſions of England, published in three ſeueral Tomes.

FIRST TOME.

**T**HE first Tome ſheweth three Conuerſions of our countrey from paganisme to Chriſtian ſaith. The first vnder the Apoſtles in the first age after Chriſt. The second vnder Pope Eleutherius, in the second age. The third vnder Pope Gregory the First in the sixth age. And that the ſame Religion was truly Catholike and Romaine, and hath endured vnto our tyme. And that the Protestant Religion had neuer any beginning or progresse in England before these our dayes.

SECOND TOME.

The second Tome examineth the new Calendar- Saints ſet downe by Fox in his Acts & Monuments for the first six Monethes of the yeare; And hath annexed vnto yt in the end by way of Appendix, A defence of a certaine relation, ſent into England, concerninge a Triall made in the yeare 1600. betweene the Biſhopp of Eureux and Monsieur Plessis in the preſence of the King of France that now is, and his nobility, touchinge diuers falsities objected to the ſaid Plessis.

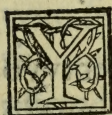
THIRD TOME.

The third Tome diſcuſſeth the ſaid Calendar of Foxian Saints for the second six Monethes of the yeare. And hath for his adiointer in the end, A re-view of ten publike diſputations, held in England vnder K. Edward and Q. Mary, about diuers principall points of Religion.



# THE EPISTLE DEDICATORY

*To the glorious Company of English  
Saintes in heauen.*



YOVV cannot be ignorant  
(most blessed Society) in-  
ioying as yovv do, the hap-  
py presence & vision of your Lord  
and Maister the lambe of God, in  
vvhome, and by vvhome all things  
are seene, and vvhoe is the light and  
lanterne and sunne yt selfe of that  
your royall and celestiall Cittie;  
hovv that vpon this day twelue-  
moneth, being our and your sol-  
lemne festiuall day of \* *All-Saints*,  
I conceaued a full purpose to dedi-  
cate this vvhole vvorke (as then yt  
vvas designed) vnto yovv the glo-  
rious Saints, and glorified spiritts of

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to be matched vvith such companions: but vpon yovv by intrusion and violence, vvho haue euer detested such hereticall mates. And for that I haue spoken sufficiently in the Epistle dedicatory of my second Tome, concerning the shame and dishonour, vvhich accrueth to Protestants by this coniunction, I shall novv speake of your iniury only, vvhich is so much the greater, and more intolerable in all mens sight, by hovv much more high & sacred is your state, and your heavenly mynds repugnant to theirs.

For first vvhat greater iniury can there be offered tovwards vvights of your vvorthinesse, then that vvheras yovv haue byn seased novv for so many yeares and ages together, of that immortall ioy and blisse, vvhich yovv possesse in the sight and company of our Sauour;  
and

*so the glorious company of English Saints in heaven.*

and the same being beleueed, acknowledged, and published vpon earth by the testimony of his vniuersall Church & Kingdome, in all her historyes, martyrologes and Ecclesiasticall Calendars; vvhath thing (I say) or attempt may be thought or esteemed, more violent vvrongfull, or iniurious, then now to be dispossessed therof, and driuen out in a certaine manner, by this incursion of Foxian Saints into our English Calendar, vvherin not so much as one of your order, that is to say, of our English, Brittish, or Scottish Saints, hath byn suffered to keepe his roome, or permitted to hould his place, but all vvithout differēce remoued and shutt out from that Ecclesiasticall senate of his, though some fevv of other contreyes he doth lett stand as he found them in our Calendar, vvherby doth ap-

The first  
great in-  
iury of-  
fered to  
English  
Saints.



peare the speciall stomake that  
vvas, and is against yovv and your  
honour in particular. And this for  
the first point.

The second iniury done to the same Saints.

The next iniury offered yovv is  
somevvhat greater then this: for if  
in your places he had aduanced to  
the honour of Saints Martyrs and  
Confessors, some, more eminent  
in meritt of vertue and sanctitie  
then your selues; such is your per-  
fection of humility, and entire loue  
of truth and iustice in the most per-  
fect state vvch novv yovv pos-  
selle as no cause of offence could  
grovv to yovv or others therby:  
But the bale exchanges he maketh  
of yovv, and for yovv in this be-  
halfe, are indeed more intollerable,  
then the iniurie yt selfe of stri-  
kinge your names out of his Ca-  
lendar; vvherin I referre me to  
that vvch hath byn often noted  
before

*to the glorious company of English Saints in heauen.*

before in this kind , by comparinge the two Calendars together , and by confrontinge page vvith page , day vvith day , and sainct vvith sainct in euery moneth both of thes and the former six monethes , vvherin yovv shall find , that for a mayne multitude of most venerable and learned Bishoppes, Fathers, and Doctors , glorious Martyrs , most admirable Confessors, holy Virgins, Eremites, Anachorites , and religious retyred Saints abandoninge the vvorld, and follovvinge Christ after the straitest manner of life, expresse in our Calendar , all vvwhich did agree both exactlie in one faith and Religion , though in different state of life , each one sought to glorifie his Sauour in the highest degree: yovv shall find (I say) that for all these , and in their places Fox  
and

and his fellowves haue brought in  
and canonized a rablement of most  
contemptible people, partly Eng-  
lish, and partly of other nations  
dravven together from all Tribu-  
nalls, of Iustice, vvhere they haue  
byn punished for their vvicked-  
nesse, & particularly for their disa-  
greeinge in Religion, asvvell from  
vs, as amonge themselues, being  
vvillfully giuen to sects and obsti-  
nate fancies of their ovvne braines  
both men and vveomen, as by rea-  
ding of this history is euident; and  
yovv (most glorious Saints) in hea-  
uen cannot but moane and lament  
such madnesse of your contrey-  
men, so farre forth, as your present  
happy state may be capable of  
compassion tovwards the ridicu-  
lous folly of such attempts.

There remaineth the third and  
greatest iniury of all, though not  
indeed



*to the glorious company of English Saints in heauen.*

indeed concerninge so much yovv  
and your particular honours, as the  
honour of your Lord and Maister,  
vvhoe taught yovv both by his do-  
ctrine, & example of conuersation,  
the true vvayes of life and sanctity,  
vvherby you ascended to the same:  
vvhich vvayes these men haue  
sought to disgrace and disauthorize  
as much as in them lay, by aduan-  
cinge to this title and stile of Saints,  
such men as tooke the quite con-  
trary course to that of yours, & op-  
posite to all Saints that euer vvient  
before yovv.

The third  
& grea-  
test iniur-  
y.

For vvheras the first stepp to san-  
ctity in yovv, vvvas vnion and most  
exact conformity in faith, as before  
vve haue shewved these men haue  
pleased to make their choyse of  
nyne or ten different condemned  
sects for their Catalogue of Saints,  
as in the \* narration of the first six  
monethes

\* *Supra*  
*cap. 3.*

iniury in deed that both yovv and  
your Maister our Sauour do re-  
ceaeue at these mens hands.

The con-  
clusion  
and au-  
thors pe-  
tition.

VVherfore to conclude this my  
dedicatorie Epistle or presentation  
of this small vvorke against your  
aduersaryes ( most glorious Saints  
& celestiall spiritts) I do most hum-  
bly beseech yovv by that inflamed  
loue & charity, vvhervvith I know v  
yovv are indued in that heauenlie  
citty by the fruition of your euerla-  
stinge creator and redeemer, to ac-  
cept in good part, this small obla-  
tion of myne as proceedinge from  
the highest degree of all venerable  
and dutifull affection tovwards you  
and your estate, and to protect the  
author & offerer vvith the mighty  
shield of your holie prayers and in-  
tercession for him that in some part  
at least he may follovv and imitate  
your happy steps in the seruice of  
your

*to the glorious company of English Saints in heauen.*

your King and Maister, and therby  
ariue finallie to that euerlasting fe-  
licitie vvhich you possesse. Second-  
lie to respect your deare countrey  
afflicted in this age vvith multipli-  
citie & infelicitie, of sects, schismes,  
and heresies, the heauiest scourge  
that possiblie could fall vpon her;  
vvherin notwithstanding by the  
great and singular mercie of our Sa-  
uiour and your intercession, there  
haue not failed manie vvorthie  
schollers and children of yours to  
stand most constantlie in this con-  
fraction, euen to the shedding of  
their last bloud in defence of the  
pietie, & puritie of Catholike faith  
& Religion, vvhome in like man-  
ner I comend to the continuance  
of your protection, as also I do most  
earnestlie the reduction of those  
that are yet aduersaryes, and out of  
the vvay, deprived of true light, and  
de-



deceaued vvith the false shevv of pretended *reformation* and verball holines in these nev्व Saints by their solifidian Iustification, deuoid of all true sanctity both of faith and vvorks, and of all good exercises of Christian piety, as in this history I doubt not, but vvill abundantly appeare. And so I end, most humbly and dutifully takinge my leaue of yovv, vntill vve meete in that your heauenly Hierusalem, vvher-vnto I beseech yovv to be perpetuall ayders and intercessors for me. This first of Nouember 1603.

A T A B L E

# A TABLE OF THE PARTICVLAR CONTENTS and chapters of the vvhole treatise of the Conuerfions of England.

*The preface to the first Tome, vvherin diuers principall points are handled: about iudgement in matters of faith; and vvith how great care and sollicitude the same ought to be considered of.*

## THE FIRST PART,

Of this Treatise concerninge plantinge  
and continuance of Catholike  
Religion in England.

**W**HETHER England, & Englishmen haue parti-  
cular obligation to the Sea of Rome aboue other  
nations, and of the first Conuerfion of Britans to Chri-  
stian Religion in tyme of the Apostles. CHAP. I. 1.

An anfwere to certaine cauillations, lyes, & falsifica-  
tions of Syr Francis Hastings, & his Maisters Fox  
and the Magdeburgians, about the first preaching of  
Christian faith in Britany; wherin is handled also the  
controuerfie of Celebratinge Easter. CHAP. II. 2.

The former controuerfie is handled more particular-  
ly, how the Grecian custome of celebratinge Easter  
day after the fashon of the Iewes, came first into the  
British and Scottish Church, and how vntruly and wic-  
kedly Iohn Fox & Iohn Bale do behaue themselves  
about this matter. CHAP. III. 3.

Of the second conuerfion of Britany vnder K. Lu-  
cius by Pope Eleutherius, and teachers sent from  
Rome, about the yeare of Christ 180. and of the noto- 4.

rious absurd caillations of heretikes about the same also.

## CHAP. IV.

5. Of another hereticall shifte about the former conuersion of Britany vnder Pope Eleutherius, and K. Lucius, as though the faith of Rome, that vvas then, did not remayne now: vvhich is reprobued by two euident demonstrations, against the instants giuen by Iohn Fox, and Syr Francis Hastings, the one demonstration being negative, the other affirmatiue, and first of the negative.

## CHAP. V.

6. It is proued by the second kind of affirmatiue, or positive arguments, that the points of Catholike doctrine before denyed by Fox, and Syr Francis, vv ere in vse in Pope Eleutherius his tyme, and in the ages immediately followinge, and this by testimony of Protestant vvryters themselves.

## CHAP. VI.

7. The same argument is continued, and it is shewed out of the Magdeburgians how they accuse, and abuse the Fathers of the second and third age, for holdinge vvith vs against them: vvherof is inferred, that those two ages vv ere then also of our Religion.

## CHAP. VII.

8. Of the third conuersion of our Iland, and English nation by S. Austen, and his fellowes sent from Pope Gregory the first anno Domini 596. and of diuers notorious hereticall shiftes, and impudencies vsed to deface the said two excellent men S. Gregory, and S. Austen, and the Religion brought into England by them.

## CHAP. VIII.

9. That the Roman Religion brought into England by S. Augustine vnder Pope Gregory, vv as the very same, that vv as brought in before vnder Pope Eleutherius by Fugatius and Damianus, and

conti-



*continued afterward amonge the Britains vntill the comminge of S. Augustine to the English nation.*

## CHAP. IX.

*The continuation of the same matter, vvherin is shewed by diuers proofes, and examples, that the Britains before S. Gregoryes tyme, vvere of the same religion that he sent into England by S. Augustine, to vvitt, of the Romane.*

## CHAP. X.

*The deduction of the aforesaid Catholike Romane Religion planted in England by S. Augustine, from histyme vnto our dayes, and that from K. Ethelbert who first receaued the same, vnto K. Henry the eight, there vvas neuer any publike interruption of the said religion in our land.*

## CHAP. XI.

*How the same Catholike Religion had continued, & perseuered in England duringe the tymes and raignes of K. Henry the eight, and his three children, K. Edward, Q. Mary, and Q. Elizabeth, notwithstandinge all the troubles, chaunges, alterations, and tribulations that haue fallen out therabout, & that the same religion is like to continue to the worlds end, yf our sinnes hinder it not.*

## CHAP. XII.

## THE SECOND PART,

*For Searchinge of the Protestant Church and Religion.*

**O**F how great importance Ecclesiasticall succession is for triall of true Religion, and how seclaryes haue sought to fly the force therof, by saying that the Church is inuisible: how fond a shift this is, and how foolishly Fox doth behaue himselfe therein. CHAP. I.

2. The particular examination of the discent or succession of Iohn Fox his Church in England, or els where for the first 300. yeares after Christ: to witt, vnto the tyme of the Emperour Constantine, and vvhether any such Church vvas extant then in the vworld or no, and in vvhome? CHAP. II.
3. The prosecution of the same matter: to witt, of the discent of the Catholike & Protestant Church for other 300. yeares, that is from Pope Syluester and Constantine, to Pope Gregory, and Mauritius the Emperour, and vvhere Iohn Fox his Church lay hid in this tyme. CHAP. III.
4. How matters passed in the Christian Church both abroad, and at home in England duringe the third station of tyme from Pope Gregory, and K. Ethelbert of Kent, vnto K. Egbert our first Monarch, conueyninge the space of 200. yeares. CHAP. IV.
5. The fourth station or diuision of tymes from K. Egbert vnto William Conquerour conteyninge the space of some 290. yeares. And how Iohn Fox his Church passed in these dayes, and vvhether there vv ere any Pope Ioane, or no? CHAP. V.
6. The narration of English Ecclesiasticall affaires duringe this fourth station or distinction of tyme, is continued, and the absurdities of Iohn Fox are discovered. CHAP. VI.
7. The fifth Station of tyme conteyninge other 300. yeares from William Conquerour vnto the tyme of Iohn Wickliffe, vvherin is examined, vvhether the Cath. Roman Church did perish in this tyme as Fox affirmeth. Heere is treated also of Pope Hildebrand, and of Mariage of Priests. CHAP. VII.
8. There followeth a dreaminge imagination of Iohn Fox

Fox contrary to yt selfe, about the fall of the Church of Rome, and risinge of Antichrist; vvith the rest that remayneth of our Ecclesiasticall history from the Conquest to Wickliffe. CHAP. VIII.

Of the tyme from Iohn Wickliffe, vnto the beginninge of the raigne of K. Henry the 8. conteyninge about a hundred and sortie yeares, and how the Church of Rome, and Fox his Church passed in these tymes. CHAP. IX.

The most absurd & ridiculous succession of sectaryes appointed by Iohn Fox, for the cōtinuance of his Church, from Pope Innocentius 3. downward, vvhere also by this occasion is declared the true nature, and condition of lawfull Ecclesiasticall succession. CHAP. X.

The search of Iohn Fox his Church is continued vnder the gouernment, and raigne of K. Henry the 8. and his children; and yt is discussed what manner of Church Iohn Fox then had, or may be imagined to haue had. CHAP. XI.

VVhether Iohn Fox his Church hath had any place vnder K. Edward, Q. Mary, and her Maiestie that now raigneth: and how farre it hath bine admitted, or is admitted at this day. CHAP. XII.

The conclusion of both these former parts, togeather vvith a particutar discourse of the notorious different proceeding of Catholiks & Protestants, in searching out the truth of matters in controuersie. CHAP. XIII.

These Chapters are handled in  
the first Tome.



## THE THIRD PART,

Concerninge the examen of Iohn Fox his  
Ecclesiasticall Calendar and Protestant  
Saints therein conteyned.

**A** Double Calendar, the one Catholike, the other  
deuised by Iohn Fox, for the peculiar Saints of  
his Church.

A direction or instruction to the discreet and pious  
Reader, how to vse this double Calendar to his greatest  
spirituall comodity, and increase of deuotion.

## CHAPTERS.

1. Of the Calendar of Iohn Fox his Martyrs, prefixed  
before his Acts and Monuments; how absurd a thinge yt  
is, and different from the Catholike Calendar: and how  
therin he doth imitate old heretiks, by settinge downe  
malefactors for Martyrs of his sect, and defacinge other  
that are true, and Cath. Martyrs indeed. CHAP. I.

2. Of the particular causes that moued the auncient  
Christian Church to keep a Calendar of Saints-seasts,  
and vvhhat sorts of honour she vsed towards them: and  
that noe one point therof agreeth to Iohn Fox his  
Church or Saints, by his owne confession. CHAP. II.

3. A consideration of nyme seuerall sects, that haue prin-  
cipally troubled the Church of God for these last 400.  
years past: to witt, from the yeare of Christ 1200. vn-  
till our tyme: And that all opinions and articles of be-  
leeefe, held by the Foxian Saints of this ensuinge Calen-  
dar different from the Catholike, may be reduced, to one  
or more of these nyne sects, as their heads and origins.  
CHAP. III.

*What may be thought of Iohn Fox his Martyrs about their forwardnesse in offeringe themselves to dy for their opinions: and vvwhether yt may be called constancy or obstinacy?*

## CHAP. IV.

*The suruey of euery moneth in particular; and first of Ianuary, and of the Foxian Martyrs therein conteyned, the principall wherof are these rubricate sett forth in redd letters, Iohn Wickliffe preacher, Syr Roger Acton Knight, and Iohn Philpot artificer.*

## CHAP. V.

*Of the moneth of February, and 26. Foxian Martyrs conteyned therein, wherof eyght are rubricate, or in redd colours, to witt: Oldcastle, Onley, Luther, Rogers, Sanders, Hooper, Taylor and Farrar, and the other 18. in blacke attyre, vvherof Agnes Potten and Trunchfields vvife, are the last.*

## CHAP. VI.

*Of the moneth of March, and Foxian Saints and Martyrs therein conteyned, namely Bilney and Cranmer, that are the principall, vvith other accompaninge them.*

## CHAP. VII.

*Of the moneth of Aprill, and of the Saints and Martyrs, which Iohn Fox assigneth therein to haue byn of his Religion; with a brieife examination both of their beliese, liues, and deathes.*

## CHAP. VIII.

*The examination of the moneth of May, and of the Martyrs & Confessors canonized therein by Iohn Fox for Saints of his Church, and so published in his Calendar.*

## CHAB. IX.

*The discussion of the moneth of Iune, and what Martyrs and Confessors Iohn Fox doth place in the Catalogue and Calendar therof, as appertayninge to his triumphant Church.*

## CHAP. X.



## C A L E N D A R .

The one Catholike, the other deuised  
by Iohn Fox, for the peculiar  
Saints of his Church.

*In the first, are conteyned the names of those Saints, wherof the Roman Church doth celebrate the memoryes and festiuall dayes in her Calendar, as also those, which our English Calendar of the vse of Sarum doth add of the particular Saints of our contrey. And vvhere neither of these two Calendars hath any celebrity, or Saints feast, but only FERIA, there is supplied some one for that day, out of the Roman martyrologe.*

For which cause the letters **C. R.** in the said Catholike Calendar ensuinge, doe signifie *Calendarium Romanum: C. S. Calendarium Sarum, and M. R. Martyrologium Romanum.*

*The second Calendar, is the same, vvord for vvord, vvhich Fox deuised and prefixed before his volume of Acts and Monuments conteyninge the Catalogue of such his Martyrs and Confessors, as he presumed to be of his Church only, and not of ours, for that they vvere in some points of beliefe different, and for the same cause punished by ours, and so he maketh a Calendar of them a part, admittinge only some few of our Calendar, as you vvill see by the viewe.*

To both which sorts of Saints, there is added in eache Calendar a brieue note or explication what euery one was; which may serue for an epitome or summary of that, which is handled afterward more largely in the examen of euery moneth seuerally, and in the comparisons thervnto adioyned of both Calendars together.



## The Moneth of Iuly.

g	303	I	M. R. SS. Iulij & Aaronis mart. <i>These vvvere two holy men of the Brittish nation, that suffered death in England vvith S. Albane. Se Gild. lib. de excid. Brit. and S. Bede lib. i. cap. 7. gest. Anglorum. and others.</i>
A	1389	2	C. R. <b>Visitation B. Maria</b> duplex. <i>The celebration of this feast of the mother of God, in remembrance of her iorney into the mountaynes of Iudaa to visit the mother of saint Iohn Baptist</i> Luc I. <i>vvvas instituted by the Church upon the yeare of Christ 1389. to obtayne the rather by her intercession the takinge away of a certayne schisme, vvvhich soone after vvvas obtayned. Se Plat. in the life of Pope Boniface the 9. &amp; others.</i>
b	350	3	M. R. Heliodori Episcopi & Confessoris. <i>This vvvas a holy Bishopp of great learninge highly esteemed by S. Hierome, vvho liued in his dayes, and to vvhome he vvrote a large epistle in the praise of solitary life, as also he dedicated to him the epitaph of the death of Nepotianus, making mention of him in like manner in many other places of his vvorks: as ep. 2. ad Nepotianum &amp; 37. ad Iulianum. &amp;c.</i>
c	306	4	M. R. Theodori Episcopi & mart. <i>This man vvvas of Libia in Africke and B. of a Citty named Cyrene, he vvvas beaten to death vvith balls of lead for Christian faith vnder Dioclesian, his tongue being first cutt of, that his complaint might not be heard. See the Greeke menalogue, the Roman Martyrologe, and others.</i>

## The Moneth of Iuly.

- S** 1523 1 *Henry Voes & Iohn Esch. mart.* These were two Apostata friars of Luthers owne order, to witt of the habitt of S. Austen, though not of the Religiō being run out of their monastery for liberty; the former of them was not aboue 24. years old; they were both burnt togeather at Bruxells in the yeare 1523. Se c. II. n. 15.
- A** 1533 2 *Iohn Frits Martyr.* This was a yong married man of London, who being imbued with the spiritt of new doctrine in the beginning of protestancy in England, went ouer the Sea to Tyndall in Flanders, and afterward returninge defended strange opinions against the Bishops, and went to the fire for the same, as yow may see in his story at larg. cap. II. num. 2. 3. 4. 5. 6. & deinceps.
- b** 1533 3 *Andrevv Hevvit, & Antony Person mart.* The first of these two, was a yong apprentice to a Tylor of London, some 2. yeares yonger then Fryth, who offered to dy for Fryth his opinions, though he knew not well what they were. The second was a parish priest of Wwindesore who had deuised a new opinion about the blessed Sacrament, to witt, *that Christs body was the word of God, and the bread to be broken to the people*, and that this was the meaninge of those words: *he tooke bread and brooke, &c.* See *ibid.* num. 16. 17. 18.
- 1543
- c** 1543 4 *Robert Testwood mart.* This was a musition of the Church of Wwindesore who was indighted and condemned vpon the statute of 6. articles for spitefull raylinge speaches against the blessed Sacrament of the Altar, & for per-takinge with *Antony Person*, in his new madd heresie about the same. See *ibid.* num. 18. 19.

d 302 5 M. R. Zoë mart. *This vvas a holy vvoman, vvife of S. Nicolstratus the martyr, vvho ge- uinge herselfe vvholly to deuotion, and being ta- ken one day praying at S. Peters Altar, vvas for that cause beaten first by the persecutors, and then hanged up by the hayre on a tree, and cho- ked vvith smoke of fire made vnder her. See her passion sett forth by Sur. tom. i. Ian. 20. S. Bede in his martyrologe, and others.*

e 86 6 M. R. Romuli Episcopi & mart. *This man vvas made Bishopp of Fesula in Tuscanie by S. Peter the Apostle, and vvas martyred for Christian Religion vnder Domitian the Emperor. See An- ton. part. i. tit. 6. cap. 26. Volater. and others.*

f 755 7 M. R. SS. Willibaldi & Heddi Episcoporum  
 705 & Confess. & **S. Edilburgæ Virg.** *All these  
 664 three vvere English Saints, & died in this mo-  
 neth. The first was compaignion to S. Bonifa-  
 cius, and first Bishopp of the Citty of Eystad in  
 Germany. The second vvas Bishop of the Vvest-  
 saxons. And the thurd vvas daughter of Annas  
 K. of the East-Angles. See Bed. lib. 3. cap. 5. &  
 8. & lib. 4. cap. 9. lib. 5. cap. 10. and others.*

g 275 8 M. R. Quinquaginta militum mart. *These  
 vvere put to death vnder the Emperor Aurelian  
 for confession of their faith, in the hauen of  
 Rome. They vvere conuerted by the preachinge  
 of a holy vvoman called S. Bonosa. See Roman.  
 Mart. and Dam. in vita Felicis PP. and others.*

Litt. dñic.	Ann <sup>o</sup> Chr.	Dies mens.	Fox his Calendar.	July.
d	1543	5	<i>Henry Filmer martyr.</i> This was also a townesman of <i>VVindesore</i> and an associate of the former two in sowing of heresie, and raylinge at Catholike Religion in K. Henryes dayes for which he was condemned and burned together with them. They tippled so merely in the prison and at the fire side, as Fox confesseth that some held they died dronke. See <i>ibid. num. 19. 20.</i>	
e	1555	6	<i>John Bradford Preacher martyr.</i> This man being borne at <i>Mancheſter</i> in Lancashire, was first a seruingman to <i>Syr Iohn Harrington</i> knight in K. Henryes dayes, but afterward being made a Protestant in K. <i>Edwards</i> dayes became minister and preacher, being yet a lay man, and refusing to be made Deacon by the orders then in force, as Fox confesseth being a precifition, he was burned afterward in <i>Q. Maryes</i> tyme for Calvinisme. See his story at large. <i>cap. 11. nu. 22. 23. 24. &amp; deinceps.</i>	
f	1555	7	<i>Iohn Leafe martyr.</i> This was an apprentice to a tallow-chandeler in London, who being not able to wryte or read, yet afterward he answered so desperately to the Bishopps, as none like him. And when his hereticall articles were sent to him to acknowledge, he being not able to subscribe, pricked his finger with a pin, and bespotted the paper with bloud, sendinge the same backe for his subscription he was burned in Smithfield. See <i>ibid. num. 27.</i>	
g	1555	8	<i>Margery Pulley and VVilliam Minge mart.</i> The first of these 2. was a poore woman of <i>Pepingbury</i> in Kent, burned for willfull standinge in diuers heresies. The second was an Apostata priest imprisoned at <i>maidstone</i> , and there died in prison: Here Fox calleth him a Martyr, but in his Acts a Confessor only. See <i>ibid. num. 28.</i>	



Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	The Catholike Calendar. <i>July.</i>
A	253	9	M. R. Anatolia virg. & mart. <i>This was a famous Christiā virgin of the countrey of Spoletum in Italy, that did infinite miracles, &amp; being cast to a hideous serpent, was not hurt by the same, &amp; so lastly was pearced through with a sword under the Emperor Decius. See of her S. Bede in mart. &amp; Pet. Diac. l. de vir. Illustr. and others.</i>
b	225	10	C. R. Septem fratrum mart. <b>Semiduplex.</b> <i>These were 7. children of a holy woman of Rome named Felicitas, who was also martyred for Christian faith; and these her children were all put to death on one day in Rome under Antoninus the Emperour, whose names are expressed in the Roman martyrologe. S. Gregory the first made a sermon in their Church upon their festiuall day. Homil. 3. in Euangel. and others.</i>
c	150	11.	C. R. Pij Papæ & mart. <i>This Pope was in the beginnunge of the second age after Christ, succeeded S. Higinus, and went before S. Anicetus both Popes and Martyrs. Of him doth wryte S. Iren. lib. 4. hist. c. 10. he was put to death under the Emperor Antoninus Pius, as most authors do hold, though others say under Marcus Aurelius Antoninus.</i>
d	380	12	C. R. Naboris & Fælicis mart. <i>These 2. blessed Martyrs were put to death at Millaine under Maximinian the Emperor. And S. Paulinus wrytinge the life of S. Ambrose, with whome he lined, testifieth the great deuotion of that people in visytinge their bodyes and sepulchers in those dayes. See S. Ambrose lib. 7. in Lucam. cap. 13. &amp; ep. ad Marcellin.</i>
e	90	13	C. R. Anacleti PP. & mart. <b>Semiduplex.</b> <i>Of this blessed Pope &amp; Martyr that was the third or fourth after S. Peter, and gaue his bloud for the confession of Christian faith under Domitian the Emperor, do make mention. Iren. lib. 3. cap. 3. Euseb. lib. 3. cap. 2. Optat. lib. 2. cont. Parmen. Aug. ep. 185. and others.</i>

Litt.	Ann <sup>o</sup>	Dies	Fox his Calendar.	July.
Dñic.	Chr.	mens.		
A	1555	9	<p><i>Richard Hooke mart.</i> This was a certaine craftesman of <i>Westchester</i> burned for new opinions in the 3. yeare of <i>Q. Maryes</i> raigne. Fox addeth no particulars; but that he was burned, <i>as a true witnes of the Lords truth.</i> See <i>ibid. num. 28.</i></p>	
b	1555	10	<p><i>John Bland preacher martyr.</i> This Bland vvas Minister &amp; Vicar of the Parish of <i>Roluyndon</i> in Kent, who aunswered roundly and flatly (saith Fox) the articles proposed vnto him; and so finally shewing himselfe obstinate, he was burned with 3. other companions (the fourth relentinge) at Canterbury, the same yeare 1555. See <i>cap. 11. num. ibid.</i></p>	
c	1555	11	<p><i>John Frankishe</i> and <i>Humfrey Middleton mart.</i> These are two of Bland the preachers companions, and were burned with him, though Fox giue them seuerall dayes, therby to extend his Calendar. The first was a minister the second an artificer, whose disagreeinge aunswers yow may see <i>ibid. num. 28. 29.</i></p>	
d	1555	12	<p><i>Nicolas Sheterden mart.</i> This was another artificer companion to the former, but for that Fox saith he conquered <i>Doctor Harpesfield</i> and <i>Maister Collyns</i> the B. Chaplin, in disputation, yea <i>Bishop Gardner</i> himselfe and others, he geueth him a seuerall festiuall day, as also a large discourse of his Acts and Gests in that disputation. See <i>ibid. num. 29.</i></p>	
e	1555	13	<p><i>VWilliam Dighill</i> and <i>Dirick Caruer mart.</i> The first of these was a craftesman burned in Kent. The second was a beere-brewer of the Parish of <i>Brighthamsted</i> in the County of <i>Suffex</i> burned at <i>Leuues</i>: both their opinions, and answers, as also their obstinacy therein yow may see <i>ibid. num. 30.</i></p>	

Litt.	Ann <sup>9</sup>	Dies	
bñic.	Chr.	menf.	
f	1275	14	c. R. Bonauenturæ Episcopi & Confess. <b>Se- miduplex.</b> <i>This vvas a great learned and holy man of S. Francis Order, as his vvorks doe testi- fie, he vvas Cardinall and B. of Albane, and vvas canonized by Pope Sixtus 4. See of him S. Anton. p. 3. tit. 2. c. 8. &amp; 9. and others.</i>
g	308	15	M. R. Catulini Diac. & mart. <i>This man vvith diuers other companions of his, vvas put to death in the citty of Carthage in Africa. In vvhose praise S. Austen made a large &amp; learned sermon as Possidonius vvryteth in his life cap. 9. He suffered vnder the Emperor Diocletian. And their reliques vvere kept vvith honour in the Church of S. Faustus. Of vvhich you may see Concil. Carthag. 6. &amp; Concil. African. c. 27. &amp; Victor. l. 2. de persecut. Vandal. and others.</i>
A	153	16	M. R. Fausti mart. <i>This same Faustus is he vvhose Church is mentioned in the precedēt day. He vvas nayled to a Crosse vnder Decius the Emperor and continued 5. dayes vvith life, and at the end vvas shott through vvith arrowes: see the Greeke menaloge and Romanum marty- rologe. and others.</i>
b	398	17	c. R. Alexij Confessoris. <i>This vvas a noble young man of Rome, sonne of a Senatour named Euphemianus, vvho being forced to marry, left his vvife untouched, &amp; stealing away by night, vvent as a pelgrim ouer the vvorld to visitt holy places, and returninge unknowne after many yeares, vvas receyued in his ouvne Fathers house as a seruant and pilgrim, and neuer descryed un- till after his death. See the Roman martyrologe and his Aëts out of Metaphrastes in Lippom. tom. 7. &amp; Sur. tom. 4.</i>
c	125	18	c. R. Simphoroxæ cum 7. filijs mart. <i>This vvonderfull vvoman vvas of the Citty of Ty- bur by Rome vnder the Emperor Adriane; she vvas the vvife of one Getulius that vvas mar- tyred for Christ, as she also vvas vvith 7. chil- dren</i>

Litt. Ann.	Dies	Fox his Calendar. <span style="color: red;">July.</span>	
Dñic. Chr.	mens.		
f 1555	14	<i>John Launder mart.</i> This Launder was a husbandman of the Parish of <i>Godstone</i> in the County of <i>Surrey</i> of 25. years ould, and burned at <i>Stenninge</i> in this yeare for obstinate defendinge diuers heresies, which yow may read <i>ibid. num. 30.</i>	
g 1555	15	<i>Thomas Iueson mart.</i> This was a carpenter of the Parish of <i>Godstone</i> also, and was burned this yeare, and vpon this Moneth at <i>Chichester</i> : He held amonge other opinions, <i>that his synnes were not washed away by Baptisme, but that his body only was washed therby.</i> See <i>ibid. num. 30. 31.</i>	
A 1555	16	<i>Nicolas Hall mart.</i> and <i>John Alewvorthe Conf.</i> The first of these 2. was a brickelayer of the Parish of <i>Dartford</i> , who offered himselfe to the fire for his opinions. The second was imprisoned for like cause at <i>Reading</i> , and died in the same prison, for which cause Fox giueth him the title of <i>Confessor.</i> See <i>c. II. n. 30. 31. 32.</i>	
b 1556	17	<i>John Carelesse confessor.</i> This was a weauer of <i>Coventry</i> , that died in the Kings bench at <i>London</i> , being commytted thither for heresie, vpon the fourth yeare of <i>Q. Maryes</i> raigne, his opinions <i>John Fox</i> setteth not downe, so as he might be of any sect whatsoever, for any thinge we know to the contrary. See <i>ibid. num. 33.</i>	
c 1556	18	<i>Iulius Palmer, John Huyn, and Atkies mart.</i> The first of these 3. was a younge man of 24. yeares old, that hauinge byn put out of <i>Magdalin Colledge</i> in <i>Oxford</i> for libellinge against the president, became a ghospeller, and	



Litt. dñic.	Ann. Chr.	Dies mens.	The Catholike Calendar.		July.
			dren hauing passed first many sorts of most cruell torments. See of her Mombric tom. 2. & Pet. in catal. lib.6. and others.		
d	350	19	M. R. Macrinæ virginis. This holy virgin was sister to the two famous Doctors of the Church S. Basill, and S. Gregory Nissene, by whome she was taught both to keepe the holy state of virginity, as also to exercise all other perfection of life. Of whose wonderfull vertues the said Greg. Nissen vvyrteth a large treatise ep. ad Olymp. and others.		
c	242	20	C. R. Margaritæ virg. & mart. This blessed vir- gin suffered at Antioch in Asia under the Em- peror Decius, and diuers authors haue vvyrtten her glorious passion at large, and amonge others Bapt. Mantuanus in verse, as also Hieron. Vida B. of Albe, and others.		
f	140	21	C. R. Praxedis virginis. This was one of the daughters of S. Pudens Senator of Rome, that first receyued S. Peter and S. Paul into his house, and sister also to S. Pudentiana and S. Noua- tus, and after a most holy life, gaue up vvith like holynes her spiritt to our Sauour. See the mart. of S. Bede and Mombr. tom. 2. de vitis Sanctorum. and others.		
g	84	22	C. R. Maria Magdalenz. duplex.		
	82	23	C. R. Apollinaris Episcopi & mart. Semidu- plex. This blessed man was ordayned Bishop by S. Peter the Apostle, and sent to Rauenna in Italy, vvhere after many conflicts vvith the persecutors of those dayes, and many miracles vvrought by him, he was finally put to death under Vespasian the Emperor: See of him saint Gregory the great lib. 5. ep. 31. Venant. Fort. in Sacris Hym. Sur. tom. 4. and others.		

Litt. pñic.	Ann. Chr.	Dies mens.	Fox his Calendar.	July.
			gott vnto him <i>Guin</i> and <i>Atkins</i> , for his companions, he had his mothers curse for his euill behaujour, and soone after was burned, and so became a Martyr of Fox his Church. See <i>num. ibid.</i>	
d	1556	19	<i>Catherine Cauches</i> , <i>Guillemine Gilbert</i> , and <i>Perotine Massy</i> , <i>vvith her child not one houre old, Martyrs</i> . These 3. weomen were hanged and burned in <i>Garney</i> for theft and heresy; the first was mother of the other two; and the last being a secret strompett, not confessinge her selfe to be with child, the same brake forth of her belly and fell into the fire when she was on the gallowes, but was borne dead: se their story at large. <i>ib. n. 34. 35. 36. &amp;c.</i>	
e	1556	20	<i>Thomas Dungate martyr</i> . This was a poore simple man burned at <i>Greensteed</i> in <i>Sussex</i> for obstinacy in certayne new opinions about Religion, which yet Fox setteth not downe, but only saith, <i>that he suffered for righteousness sake</i> . See <i>ibid. num. 45.</i>	
f	1556	21	<i>Iohn Forman mart</i> . This <i>Foreman</i> was fellow to <i>Dungate</i> , and as vnlearned as he, and no lesse obstinate, for which cause he was burned with him at <i>Greensteed</i> , vpon the 4. ycare of the raigne of <i>Q. Mary</i> . See <i>ibid num. 45.</i>	
g A	1556	22 23	<i>Mary Magdalyn.</i> <i>Symon Miller martyr</i> . This was a craftesman of <i>Linne</i> burned at <i>Norwich</i> : Fox telleth no particulars of him, but that he went vp and downe carryinge his confession in his shoe, and asked the people, where he might go to communion, for which he was apprehended, and carryed to <i>Doctor Dunnings</i> the <i>B. Chancellor</i> . See <i>ibid. num. 45.</i>	

Litt.	Ann <sup>y</sup> Chr.	Dies mens.	The Catholike Calendar. <b>Iuly.</b>
dñic. b	285	24	<p>c. R. Vigilia. <i>Christinæ virg. &amp; mart. This admirable virgin being daughter of a pagan Iudge, that was feruent in Idolatry, &amp; he perceauing that his said daughter not only was a Christian, but had broken certaine golden Idolls of his, and giuen the money to the poore, caused her to passe an incredible number of torments of water, burning lyme, serpents and the like, from all vvhich being deliuered by miracle, she was finally martyred by many arrowes shott through her body. See Vincent. in spec. lib. 12. cap. 36. Anton. p. 1. tit. 8. and others.</i></p>
c d	41 1	25 26	<p>c. R. <b>Iacobi Apostoli duplex.</b>  c. R. <b>Annæ marris B. Mariæ duplex.</b> Of this holy woman mother of the bl. Virgin do make mention many auncient Fathers, as S. Epiph. hær. 73. &amp; 79. &amp; in coment. de laud. Deipar. S. Ioan. Damasc. l. 4. cap. 15. and the Emperor Emanuell in his constitution acknowledged the same for a festiuall day in his tyme tit. de ferijs.</p>
e	301	27	<p>c. R. Pantaleonis mart. This was a famous phisition in the persecution vnder Maximinus the Emperor, vvhose confesseinge Christ most constantly, was by many torments put to death in Nicomedia, &amp; his festiuall day was kept vvith celebrity presently after in the Greeke Church, as appeareth by the forsaid Constitution of Emanuell the Emperor tit. de ferijs. and others.</p>
f	195	28	<p>c. R. <b>Victoris PP. &amp; mart. &amp; Innocentii PP. &amp; Confels. Semiduplex.</b> The first of these two Popes succeeded Eleutherius, vvhose conuerted the Britans vnder K. Lucius, and was martyred vnder the Emperor Seuerus, the other Innocentius liued a most holy life in S. Hierome and S. Austens tyme, of vvhose great sanctity both of them do make mention. and others.</p>
	416		
g	84	29	<p>c. R. <b>Marthæ virginis. Semiduplex.</b> This was syster of S. Mary Magdalen, and of Lazarus, vvhose receaued our Sauour into her house in Bethania</p>

Litt. n <sup>o</sup> ic. b	Ann <sup>o</sup> Chr. 1556	Dies mens. 24	Fox his Calendar. <i>July.</i> <i>Elizabeth Cooper mart.</i> This Elizabeth was a pewterers wife of Norwich, who hauinge first recanted her new opinions, fell to them againe, cryinge out openly in the Church (saith Fox) that she reuoked her former recantation: she was burned with the foresaid Miller at Norwich. See <i>ibid. num. 45.</i>
c d	1558	25 26	<i>James Apostle.</i> <i>Richard Yeoman martyr.</i> This Yeoman was an Apostata Priest, who being tempted with the flesh gatt him a woman, with whome he liued for a whole yeare shutt vp in a chamber, she spinninge, and he cardinge the wooll; he had many children by her, and at last was burned at Norvvich. See <i>cap. II. num. 46 47.</i>
e f	1558	27 28	<i>VVilliam Pikes martyr.</i> This was a tanner burned at Brainford 7. myles from London, togeather with 5. other Craftesmen of like occupations, for sundry new opiniōs: all which Fox calleth the faithfull wittnesses of the Lords trew Testament, as though the Lord had two Testaments, the one trew the other false. See <i>ibid. num. 48. 49. &amp; 59.</i> <i>Stephen Cotten mart.</i> This was one of the former company of craftesmen and artificers taken at <i>Islington</i> by London at their meetings in the fields, and was examined by D. Darbishire Chauncelor to Bishop Bonner, and finally being obstinate, he was condemned and burned likelife at Brainford. See <i>num. ibid.</i>
g	1558	29	<i>Iohn Slade and Stephen VVright mart.</i> These were other two of the foresaid crew, who were six in all, burned at Brainford; and albeit *** 4 they



The Catholike Calendar.			July.
Litt. dñic.	Ann. Chr.	Dies mens.	
A	253	30	Bethania she liued & died most holily, after her departure from Iudea to Marseeles and Tarascum in France. See Mombrit. to.2. & others. C.R. Abdon & Sennen mart. These vvere two Christian Persians brought from thence in chaynes to Rome vnder Decius the Emperour, and there after many torments suffered for Christ, they vvere beheaded. See Mart. Rom. Bed. & Mombrit. tom.1. Pet. in Catal.1.6. & others.
b	450	31	M. R. Germani Episc. & Conf. This holy man being a Bishopp in France, came twise into Britany before Englishmen vvere Christiāns, to resyst the pelagians, vvhich he did both by vvorks, and miracles, carryinge vvith him many reliques of Saints to that effect, as vvryteth S. Bede lib.1. hist.c.12. and before him Greg. Turon de glor. Confess.c.41. Prosp.in chron.and many other.

The Catholike Calendar. August.

The Moneth of August.

c	438	I	C. R. <b>Petri ad vincula.</b> duplex. This memory or celebrity of the chaines vvhervvith S. Peter vvas bound, as vvell in Hierusalem as Rome, vvas instituted about the yeare of Christ 438. vvhen the Empreffe Eudoxia vvife of Theodosius the younger hauinge gone in pilgrimage to Hierusalem, had presented vnto her the two chaines, that S. Peter vvas tyed vvithall vnder Herod, vvherof there is mention Act. 12. of vvvhich, she retayned the one in Constātinople, & sent the other to Rome to Eudoxia her daughter, vvife of Valentinian the Emperour: in memory of vvvhich two chaines, and the miracles done by them, vvere two Churches erected, the one in Constantinople, the other in Rome. See Sigebert in chron. an. 438. & 969. and others.
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			Fox his Calendar.		July.
Liitt	Ann.	Dies			
dñic.	Chr.	menf.			
A	1558	30	they were burned all together vpon the 14. day of Iuly, yet Fox extendeth them to diuers for benefitt of his Calendar. See <i>cap. 11, n. 49.</i>		
			<i>Robert Milles</i> , and <i>Robert Dines mart.</i> These were two other artificers of the former company, who had nothinge to say for themselves, but to defie the Pope of Rome, and such other like raylinge speeches. See <i>ibidem num. 49. &amp; 50.</i>		
b	1558	31	<i>Thomas Brenbricke mart.</i> This fellow is called <i>Brenbridge</i> by Fox euery where in his <i>Acts &amp; Monuments</i> , he was of the Diocesse of <i>Winchester</i> and condemned by <i>D. VWhite</i> Bishop of that Sea; he recanted at the fire, and wrote his recantation vpon ones shoulder, but yt was to late. See <i>ibid. num. 48.</i>		

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Fox his Calendar. **August.**

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**The Moneth of August.**

c	1527	I	<i>Leonard Keyser mart.</i> This was a poore obstinate Dutchman of <i>Bauaria</i> , burned at the towne of <i>Passau</i> the 18. yeare of the raigne of <i>K. Henry the eyght</i> , he died for <i>Lutheranisme</i> , and for diuers particular fancies of his owne, as for example; that there were three Confessions to be admitted, to witte Confession of faith, Confession of charity, and Confession of counsell, but not of synnes by obligation. See <i>cap. 12, num. 2. 3.</i>		
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The Catholike Calendar.			August.
Litt. dñic.	Ann. Chr.	Dies mens.	
d	257	2	c. R. Stephani PP. & mart. <i>This was a most admirable man for his zeale and seruour in spreadinge abroad Christian Religion; he conuerted many great men &amp; wemen in the tyme of his Popedome, which was but 7. yeares: he was finally beheaded in his owne seate, by the Emperor Valerian his officers. See the booke of Dam. Rom. mart. The greeke menaloge, Metaphrastes. and others.</i>
e	420	3	c. R. Inuentio S. Stephani protomart. <b>Semi-duplex.</b> <i>This is the memory of that day when by reuelation from God the body of S. Stephen, was found in Hierusalem together with the bodies of diuers other Saints, wherby many miracles were done as S. Austen recounteth lib. 22. de ciuit. Dei. cap. 8. serm. 31. 32. 33. &amp; ep. 103. and other wryters. It happened under Honorius the Emperor about an. 420.</i>
f	1223	4	c. R. <b>Dominici confessoris.</b> duplex. <i>This holy man was founder of the order of preaching friars, which had their name of him: you may see of his rare vertues and many miracles, and namely of 3. dead men raysed to life by him, in Sur. tom. 4. &amp; S. Anton. p. 3. tit. 23. cap. 1. 2. 3. and others.</i>
g	385	5	c. R. <b>Dedicat. S. Mariæ ad Nives.</b> duplex. <i>This memory is held of the Church builded and dedicated to the blessed Virgin by a speciall reuelation from God, and confirmed by a miracle of snow fallen upon this day, when the heates are greatest in Rome, in the place where the Church was commaunded to be built under Pope Liberius, but more perfected afterward by Pope Sixtus 3. See Dam. in vit. Sixti 3. Adriani PP. ep. ad Carolum Mag. and others.</i>
	464		
A	33	6	c. R. <b>Transfiguratio Domini.</b> duplex. <i>This festiuall day was instituted by the Church in auncient tyme, in memory of that admirable trans-</i>

Litt.	Ann.	Dies	Fox his Calendar.	August.
dñic.	Chr.	mens.		
d	1555	2	<p><i>James Abbes martyr.</i> This was a poore beg- ginge boy accused to the B. of Norwich for heresie, which he hauing abiured, was dismis- sed by him, with an almes also; but after re- pentinge himselfe (saith Fox) he returned to the Bishopp, and disputed both with him, and his Chaplyns, and finally being incorrigible was burned. See <i>ibid. num. 4.</i></p>	
c	1555	3	<p><i>Iohn Denley gentleman martyr.</i> This Denley was of Maidstone in Kent, and a great peruer- ter of people to heresie in Q. Maryes dayes, he carryed alwayes about him his Confession in wrytinge, full of phantasticall opinions: in which he persistinge obstinately, was finally burned at Vxbridge. See his story at large. <i>cap. 12. num. 5. 6.</i></p>	
f	1555	4	<p><i>Iohn Nevuman mart.</i> This was a pewterer of the forsaide towne of Maidstone, and one of <i>Denleyes</i> schollers, who held the same opi- nions with him, &amp; conquered in disputation (yf we belecue Fox) D. Thornton Suffragan of Kent, with diuers other learned men, and was finally burned with Denley at Vxbridge. See <i>ibid. num. 5. 6. 7.</i></p>	
g	1555	5	<p><i>Patrick Patingham mart.</i> This was a craftes- man also of the same towne of Maidstone, &amp; another of the forsaide <i>Denleyes</i> schollers, de- fending all his opinions, as of a new Apostle, he was not burned at Vxbridge with Denley &amp; Nevuman, but at Saffron-Vvalden in Essex. See <i>cap. ibid. num. ibid.</i></p>	
A	1555	6	<p><i>VVilliam Coker martyr.</i> This was an artificer or labouringe man of Kent, which with fiew others, was brought before the forsaide Doctor Thornton</p>	



Litt. vñic.	Ann. mens.	Dies mens.	Catholike Calendar. <i>August.</i>
			<i>transfiguration made by our Sauour, on the Mont Thabor, before three of his disciples. Math. 7. Marc. 9. See of this feast both the Latin and Greeke martyrologes, and the constitution of Emanuel the Emperor tit. 7. cap. 1. &amp; Tritem. lib. 2. cap. 36. and others.</i>
b	366	7	c. R. Donati Episc. & mart. <i>This vvas a holy B. of the Citty of Aretium in Italy in the tyme of Iulian the Apostata: youv may read of his miracles and vvonderfull life, amonge other authors S. Greg. the great lib. 1. dial. c. 7. vvhere he sherveth, that the officers of Iulian, hauinge broken a chalice in peeces, the same by his prayers vvas made vvhole againe.</i>
c	304	8	c. R. Cyriaci, Largi & Smaragdi mart. <i>These vvvere 3. noble men, that suffered martyrdome in Rome vnder Diocletian for Cbristian faith, togeather vvith 20. more, on the same day, vvwhose memory vvas so honoured among the Romans, as S. Greg. the great l. 9. Registr. ep. 22. doth sherv that there vvas a Church in his dayes erected in Rome in honour of S. Cyriacus. And almost a 100. yeares before that againe, there is mention of the said Church in the Acts of the second Roman Synod vnder Pope Symmachus. &amp;c.</i>
d	258	9	Vigilia. c. R. Romani mart. <i>This Romanus vvas a persecutinge souldiar one of them that tooke S. Laurence, and hauing seene his constancy, vvas so much moued thervvith, as he desired to be baptized by him, vvwhich being done, presently he vvas taken by the tormentors, &amp; after much beatinge vvas beheaded. See the Acts of S. Laurence in the mart. of S. Bede, Sur. to. 4. and others,</i>
e	258	10	c. R. <i>Laurentij</i> mart. duplex. <i>This vvas that admirable Roman Deacon vvho seeinge Pope Syxtus, vvhome he vvas vvont to serue at masse, to be carryed to death by the souldiars of Valerian</i>

Litt. dñic.	Ann. Chr.	Dies mens.	Fox his Calendar.	August.
			<i>Thornton</i> B. of Douer, D. Harpesfield Archdeacon of Canterbury, and other learned men in commission, whome this ignorant obstinate heretike with his fellowes so contemned and reproached, as was intolerable, and in the end he was burned at Canterbury. See <i>ibidem</i> num. 8.	
b	1555	7	<i>VWilliam Hopper martyr.</i> This was another of the same crew, who first (saith Fox) seemed to graunt the faith, and determination of the Catholike Church: but after calling himselfe better to mynd, most constantly offered to dy for the contrary. This is Fox his <i>Encomyon</i> of him. See <i>ibid.</i> num. 8. 9. 10.	
c	1555	8	<i>Henry Laurence martyr.</i> This is a third companion of those Kentish labourers and craftesmen, who besides his hereticall opinions, rayled also most spitefully against the iudges sayinge: <i>Yee are all of Antichrist, and him yee followe</i> : See <i>ibid.</i> num. 9. 10.	
d	1555	9	<i>Richard Collier mart.</i> This is the fourth companion of the forsaide Canterbury combination of obstinate artificers, he was of the towne of Ashford, and more rash, bold, and blasphemous in auouching his opinions then any of the rest: so as finally he was condemned and burned for the same at Canterbury, no persuation auayling with him to the contrary. See <i>cap. ibid.</i> num. <i>ibid.</i>	
e	1555	10	<i>VWilliam Steere mart.</i> This was the fifth companion of the forsaide crew of Canterbury, who being an ignorant poore man was so insolent notwithstandinge in his answers, as shewed	

Litt. vñic.	Ann <sup>9</sup> Chr.	Dies menf.	The Catholike Calendar. <b>August.</b>
f	304	11	<p>rian the Emperor, cryed out (as S. Ambrose and others do recount) why do ye leaue me o father; yow were neuer wont to offer sacrifice without me your minister; and so at last he was burned on a hoate gridyron. See S. Ambrose lib. 1. offic. c. 41. &amp; l. 2. c. 28. S. August. tract. 27. in Ioan. &amp; Serm. 37. 38. and others.</p> <p>c. R. SS. Tiburtij &amp; Susannæ mart. These were both Romans and suffered under Diocletian the Emperor. Tiburtius was after many other torments beheaded: Susanna was a most noble virgin and neece to Pope Caius, put to death after the same manner. See Sur. tom. 1. &amp; 4. Greg. lib. 9. Registr. ep. 22. and others.</p>
g	1255	12	<p>c. R. Claræ virginis. This was a noble woman borne in Assisium in the Dukedome of Spoleum in Italy, who being styrred up by the example and holynes of S. Francis, borne in the same towne, did institute a religious order of weomen, with whom she liued in most admirable sanctity for many yeares; she was Canonized by Pope Alexander the 4. about the yeare of Christ 1255. See Anton. p. 3. tit. 24. cap. 6. and others.</p>
A	258	13	<p>c. R. Hyppoliti &amp; Cassiani mart. The first of these 2. was a noble Roman baptized by S. Laurence, who shevinge himselfe most constant in confession of faith, was drawne naked at a wild horse his tayle through great thicketts of thornes and bryers, untill he was dead, and 20. more of his owne house were martyred with him. Cassianus being a schoolemaster, was deliuered naked to his said schollers to be slayne with their penknives in the markett place of Scilla in Rome. See Prudent. hym. 11. Mombrit. to. 1. Sur. tom. 4. and others.</p>
b	347	14	<p>Vigilia. M. R. Eusebij Confessoris. This was a most Catholike Priest that stood against the Arrians in the tyme of Constantius the Emper.</p>

Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	Fox his Calendar. <i>August.</i>
			shewed well the phrensy of heresy which possessed him, for being commanded by the iudge to answere to the articles laid against him, <i>he bidd him commaund his dogges, and not him,</i> adding further, <i>that Diske of Douer (who was the Bishopp) had no authority ouer him.</i> See <i>cap. 12. num. 10.</i>
f	1555	11	<i>Richard VVright martyr.</i> This was the last of that Canterbury company of artificers, who being conuented before the foresaid Bishopp and other learned men in the publike confistory, answered with like immodesty & willfull obstinacy, as the rest, and so at length he was burned with them. See <i>ibid. num. 8. &amp; 9.</i>
g	1555	12	<i>Elizabeth VVarne mart.</i> This was an Vpholsters wife in London, and so resolute in her extrauagant opinions, as when she was exhorted to be better instructed, she answered (saith Fox) <i>do what ye will, for yf Christ vvas in error, then am I in error, and not otherwise;</i> and with this assurance she went to the fire. See <i>ibid. num. 11. 16.</i>
A	1555	13	<i>George Tankerfield mart.</i> This was a proud arrogant fellow, by occupation a cooke, who ioyninge with a painter as insolent as himselfe, vsed intollerable, and contemptuous words towards <i>B. Boner</i> , and being condemned, did communicate himselfe before he went to the fire, with a loafe of bread and a pynt of Malmesey, without help of a minister. See <i>ibid. num. 11. 12. 13. 14. &amp; c.</i>
b	1555	14	<i>Robert Smith martyr.</i> This was the painter, companion of <i>Tankerfield</i> ; <i>B. Boner</i> called one of them the speaker of the house & the other the



ror, vvhoe being shutt vp in prison continued 7<sup>1</sup> monethes togeather in prayer, & he dying therein vvas of such fame for his holynes, as not longe after he had a Church builded in honour of him in Rome publikely, as appeareth by the first Roman Synod vnder Pope Symmachus, vvhich endureth untill this day. See Mombrit. tom. I. and others.

c 47 15

C. R. **Assumptio B. Mariæ virg.** This is an ancient festiuitie in the Church of God in remembrance of the Assumption of the blessed Virgin the Mother of God to euerlastinge ioy and glory in the company of her blessed Sonne & Sauour, Of this festiuitie do make mention S. Bede, Vsuard, Ado, and others in their martyrologes as also the Greeke menalogue, & the constitution of Emanuell the Emperor. S. Greg. in Sacram. Concil. Moguntin. sub Carolo mag. & others.

d 308 16

M. R. Simpliciani Episc. & Confess. This man vvas B. of Millayne, and of great holynes in the tyme of S. Ambrose and S. Austen, betweene vvhome there vvas straye frendshipp, as appeareth by Paulinus in the life of S. Ambrose and by diuers Epistles of S. Ambrose vnto him, as also by S. Austen lib. 4. Confess. cap. 2. 3. & 5. vvhoe dedicated diuers bookes vnto him.

c 274 17

M. R. Mamantis mart. This Martyr being taken by the persecutors in his youth, vvas continued in affliction for Christian faith for many yeares togeather, untill at length vnder Aurelianus the Emperor, he finished his martyrdome in Cæsarea of Cappadocia, vvhose exceedinge praises are celebrated by S. Basill, S. Greg. Nazianz. and other Fathers. S. Greg. the great made a sermon in his Church vpon his festiuall day hom. 35.

f 330 18

M. R. Helenæ Constantini matris. This vvas a lady borne in Britany, and mother to the famous Constantine the great; she vvas zealous in

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the controuller for their arrogancy in disputinge and iangling, wherby they made themselves Captaines and false guides to other poore men and weomen, that were prisoners with them, and depended vpon them; he was burned in Smithfield: See *ibid. num. II.*

c 1555 15 *Stephen Harwood mart.* This was one of the schollers and profelites of the cooke and paynter afore said, who followinge their obstinacy and arrogancy in defending heresies, was condemned with them by the B. of London, and burned at Stratford. See *cap. ibidem num. ibidem.*

d 1555 16 *Thomas Fust mart.* This was another of the same company by occupation a shomaker, who applauding to the answers of the cooke and paynter at length posed the Bishopp, by askinge him, *where he found any greasinge or annoynting in Gods booke?* By which yow may perceyue his skill: he was burned afterward at *vvare.* See *ibid. num. II. 12. 15.*

e 1555 17 *VVilliam Haile mart.* This *hayle* was an artificer borne in the towne of *Thorpe* in the County of *Essex*, & sent vp prisoner to London by *Syr Nicolas Hare*, and other commisionars in company of the forsaide *Tankerfield* the Cooke, and *Smith* the paynter, by whose wholsome doctrine he cryed to the people; *Bevvare of the Idolater, and Antichrist the B. of London.* See *ibid. num. 16.*

f 1555 18 *Robert Samuel preacher mart.* This was an Apostata Priest, that being tempted of the flesh rooke a woman in *K. Edwards* dayes, &  
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Litt. dñic.	Ann <sup>r</sup> Chr.	Dies mens.	The Catholike Calendar. <i>August.</i>
			<i>Christian Religion &amp; of great holynes of life, &amp; all ancient authors do vuryte most honorably of her, and that finally she died and vvas buried in Rome. See Nicepo. lib.8. cap. 3. Euseb. in vit. Constant. lib. 3. cap. 41. Socrat. lib. 1. cap. 12. Zozom. lib.2. cap.1. and others.</i>
g	183	19	<i>M. R. Iulij Senatoris mart. This vvas a noble man and senatour of Rome, vwho in the tyme of Commodus the Emperor being accused of Christian Religion, and shewinge himselfe constant, vvas by the Emperors owne commandement beaten to death vvith cudgells for the same. See the Rom. martyrol. and also S. Bede, Vsuard. and others.</i>
A	1153	20	<i>C. R. Bernardi Abbatis <b>duplex</b>. This vvas a great renouwned man both for learning and holynes of life, and many miracles vvhich he vvrought: He liued in France in the tyme of K. Henry the 2. of England, to vvhome he vvrote diuers Epistles. See his life vvrytten in 5. books by Godefridus Clareuallensis, and others.</i>
b	258	21	<i>M. R. Cyriacæ Viduæ &amp; mart. This vvas a holy vvyddovv of Rome, vvho giuinge herselfe vvholly to pious vvorks of almes and buryinge of Martyrs bodyes, and the like, being apprehended for the same, vvas beaten so long vvith balles of lead, and scorpions, vntill she gaue vp the ghost, vnder the Emperor Valerian. See Rom. mart. &amp; Prudent. hym.11. and others.</i>
c	276	22	<i>C. R. Simphoriani mart. This Martyr vvas put to death in the head Citty of Burgundy named Augustodunum, and ancient vvryters do make most honorable mention of him and his mother that ran after him, vvhen he vvent to martyrdom, cryinge: sonne, sonne, be myndfull of euir-lastinge life, looke vp to heauen and remember vvho</i>

Litt. dñic.	Ann. Chr.	Dies mens.	Fox his Calendar. <i>August.</i>
g	1556	19	would not forgoe her in <i>Q. Maryes</i> ; he serued for minister at <i>Barnfield</i> in <i>Suffolke</i> , and was imprisoned for heresie in <i>Ipswich</i> , where his cheefe schollers were <i>Agnes Potten</i> , and <i>Ioane Truchfield</i> , of whome he had many visions as Fox affirmeth: He finally was burned at the same towne: See <i>ibid.n.17.18.19.20.</i> <i>Ioane VVast</i> and <i>VVilliam Bongeor mart.</i> The first of these 2. was a poore woman of <i>Darby</i> borne blynd. The second was a glasier of <i>Colchester</i> , both of them being ignorant and willfull, stood resolutely to their fancyes, and would by no meanes leaue the same, or be informed of the truth: See <i>ibid.num.21.22.&amp; 23.</i>
A	1557	20	<i>Robert Purcas mart.</i> This man is called <i>VVilliam Purcas</i> by Fox in his Monuments: he was a fuller by occupation, & one of <i>Bongeor</i> his Companions at <i>Colchester</i> , with whome he was apprehended and condemned for the same heresies, to witt, against the blessed Sacrament, masse, & other points of Catholike Religion, and burned at the same place. See <i>ibid. num. 23. 24.</i>
b	1557	21	<i>Thomas Bennold martyr.</i> This was a tallow-chandelor of the former company of <i>Colchester</i> , and stood in the same heresies with them, who by no means could be remoued from the same, whervpon at length, all three were condemned, and burned together at <i>Colchester</i> the 5. yeare of <i>Q. Maryes</i> raigne. See <i>ibid. num.23. &amp; 26.</i>
c	1557	22	<i>Agnes Siluerside</i> alias <i>Smith mart.</i> This was an old poore woman infected with heresie in the same towne of <i>Colchester</i> , who being called to aunswere in company of the afore-said artificers, would not seeme to be behind them in seruour of spiritt, & thervpon cryed out as a madd woman; <i>that she loued no conse-</i>



Litt. Dñic.	Ann. Chr.	Dies menf.	The Catholike Calendar. <b>August.</b>
d	140	23	<p><i>who raigneth there: See Greg. Turon. lib. 2. hist. cap. 15. Venant. Fort. lib. 7. and others.</i></p> <p><i>Vigilia M. R. Eutichij Confess. This man was the disciple of S. Iohn Euangelist, by whome being sent into diuers contryes to preach Christian Religion, and hauinge suffered diuers imprisonments, whippings, and torments of fire, and deliuered by miracle from the same, died at last quietly in his bedd. See the Greeke menaloge, and Rom. mart. and others.</i></p>
e f	73 1270	24 25	<p><i>C. R. Bartholomei Apostoli. duplex.</i></p> <p><i>C. R. Ludouici Regis &amp; Confessoris. This was S. Leues, the 9. of that name K. of France, whose holy life, and conuersation is wrytten by many authors, as namely by Gaufredus &amp; S. Anton. p. 3. tit. 3. cap. 1. and others, he was canonized by Pope Bonifacius the 8.</i></p>
g	219	26	<p><i>C. R. Zepherini PP. &amp; mart. This Pope was a Roman borne, and ruled that sea 9. years during the persecution of Seuerus the Emperor that died at Yorke in England, whose sonne Antoninus Caracalla returninge to Rome, caused him to be put to death: See of him Euseb. lib. 5. hist. cap. 27. &amp; lib. 6. cap. 15. Aug. ep. 165. and others.</i></p>
A	80	27	<p><i>M. R. Rufi Episcopi &amp; mart. This was a great noble man sonne of a senatour in Rome, conuerted and baptized with all his family by S. Apollinaris B. of Rauenna and after ward being made B. of Capua, was martyred for Christian Religion. See the acts of S. Apollin. in Sur. to. 4. and Hier. Rubeus in hist. Rau. l. 1. &amp; others.</i></p>
b	432	28	<p><i>C. R. Augustini Episcopi &amp; Confessoris Eccl. Doctoris. duplex. This was that famous Doctor of the Church, who of an heretike of the Manichies</i></p>

Litt. dñic.	Ann. Chr.	Dies mens.	Fox his Calendar.	August.
d	1557	23	<i>cration for that the bread vvas the vvorfe thereby rather then better. See num. ibid. cap. ibid.</i> <i>Ellen Evvinge mart.</i> This was wife to a Miller by Colcheſter, and of the foreſaid crew: ſhe answered (ſaith Fox) in effect as the other did, cleerly denyinge all lawes ſett forth by the Pope: <i>ſhe vvas ſomevvhat thicke</i> (quoth he) <i>of hearinge</i> , yet quicke in vnderſtanding the Lords matters: See <i>cap. ibid. num. 23. &amp; 26.</i>	
e f	1557	24 25	<i>Bartholomew Apoſtle.</i> <i>Elizabeth Felkes maid mart.</i> This was a ſeruingmayd in Colcheſter but ſo forward in the new ghospellinge ſpirit of thoſe dayes, as ſhe became a miſtreſſe in peruerting others, & being brought before the commiſſioners, behaued herſelfe moſt inſolently in ſpeeches, vrginge them to condemne her. See <i>ibid. num. 23. 27. 28.</i>	
g	1557	26	<i>William Munt mart.</i> This was a husbandman, that dwelt alſo neere to Colcheſter, who being apprehended togeather with his wife and daughter in law and ſent vp to London by the Earle of Oxford and the Lord Darcy. <i>B. Boner</i> vpon promiſe of amendment, lett them go againe, but growinge afterwarde worſe & more obſtinate then before, he was finally condemned and burned at Colcheſter. See <i>ibid. num. 29. 30. 31.</i>	
A	1557	27	<i>Alice Munt mart.</i> This was wife to the foreſaid <i>William Munt</i> of Colcheſter, who being as forward in hereſie as her husband, after her firſt diſmiſſion, was apprehended againe, with many other of the ſame crew vpon accuſation of the whole contrey, & ſo burned. See <i>cap. ibid. num. ibid.</i>	
b	1557	28	<i>Rose Allen maid mart.</i> This was daughter to the foreſaid <i>Alice Munt</i> of the age of 20. yeares, as Fox affirmeth, but of ſuch a ſpite-	

Litt. dñic.	Ann <sup>o</sup> Chr.	Dies mens.	The Catholike Calendar. <b>August.</b>
			Manichies sect, vvas conuerted and made a good Catholike by S. Ambrose B. of Millaine, and after vvas the ouerthrow of all heretiks of his tyme and before, vvhich his admirable vworks do testifie. See Possidon. in his life and many others.
c	32	29	C. R. <b>Decollat. S. Ioan. Baptista.</b> duplex. Of this feast of the decollation of S. Iohn Baptist by Herod, mentioned Math. 14. Marc. 6. Luc. 9. do vvyte both S. Bede, Vluardus, and others in their martyrologes, as also the Greeks in their menaloge, and among other feasts in the Constitution of Emanuel the Emperor tit. 7. cap. 1. apud Theodor. Balsam. and others.
d	304	30	C. R. <b>Fælicis &amp; Adaucti mart.</b> The first of these 2. vvas a Priest in Rome, vwho after many torments under Diocletian the Emperor, being led to death mett vvith one vnknowen, vwho said he vvas desirous to dy vvith him, vvhich the magistrats hearinge, beheaded him indeed vvith the other, and for that his name vvas not knowne, he vvas called by Christian people Adauctus, & a monastery vvas erected in Rome in honour of them both, as youv may see in Damasus in the life of Pope Iohn the first. an. 552.
c	651	31	M. R. <b>Aidanus Episc. &amp; Confess.</b> This man vvas B. of Lindisferne in the Kingdome of the Northumbers, and vvas of most admirable life in the English primitive Church, vvwhose soule S. Bede saith that S. Cuthbert then being but a sheppard, seing one day to be carryed up to heauen by the hands of Angells, vvas conuerted therby to a religious life. See S. Bede lib. 3. hist. cap. 3. 5. 14. & in vit. Cuthberti c. 4. and others.

Litt. Dñic.	Ann <sup>9</sup> Chr.	Dies mens.	Fox his Calendar. <i>August.</i>
			full hereticall spiritt, as is incredible in a wench of those years : see her arrogant and contumelious speaches. <i>cap. 12. num. 32.</i>
c	1557	29	<i>Iohn Iohnson mart.</i> This was a labourer one of the former crew of Colchester a disciple of <i>VWilliam Munt</i> , who did approue and applaud his answers in all things, & finally was condemned and burned with him, vpon this moneth and yeare of Christ 1557. See <i>ibidem num. 29.</i>
d	1557	30	<i>George Eagles mart.</i> This Eagles was by his craft a Taylour, called otherwayes <i>Trudgouer-the-vworld</i> for that he was a famous wanderer, walking vp and downe from countrey to countrey, and instillinge his new opinions to as many as he could, and therwithall sedition and treason also against the state, for which he was indighted, condemned, hanged and quartered, and his quarters sett vp at 4. feuerall townes, to witt, <i>Colchester, Harwich, Chelemsford</i> and <i>S. Rouses</i> . See <i>ibid. num. 33. 34. 35. &amp; 36.</i>
e	1557	31	<i>One Friar &amp; the said George Eagles sister mart.</i> Of these 2. Martyrs we haue no further narration but these words of Fox : About the same tyme, one named <i>Friar</i> , with a woman accompaninge him, who was the syster of <i>George Eagles</i> , in like cause of righteousness suffered like martyrdome. But what this friar or woman was, or what was their righteousness, we read not. See <i>ibid. num. 33.</i>



**The Moneth of September.**

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|---|-----|---|---|
| f | 480 | 1 | C. R. Aegidij Abbatis. <i>This man vvas borne in Athens of Greece, and of royall lynage, vvhofakinge the vverld, and geuinge all his goods to the poore vvent to hide himselfe in France, vvhether he liued many yeares in a vvildernes neere to the citty of Arles, and vvas maintayned only by the milke of a do, that at certaine tymes by Gods appointment came vnto him; vvhich do being one day chased vvith the hounds of King Clodoueus, ran to this saint for succour, and therby he vvas found out, and intreated by the said K. to take vpon him the gouernment of a monastery, vvhich in that place he vvould build. See Vincent. in spec. lib. 23. cap. 139. Anton. p. 2. tit. 13. cap. 6. and others.</i> |
| g | 379 | 2 | M. R. Iusti Episcopi & Confess. <i>This vvas the 13. B. of Lions in France famous for his vertue and learninge, and vvas sent legate for the vvhole cleargy of that countrey to the Councell of Aquilea in the tyme of Gratian the Emperour, vvho returninge from that Councell, left his Bishopricke and vvent to liue an eremiticall life in the vvildernes of Aegipt, vvhether he vvrought many miracles, and died a great saincte. See his Acts in Sur. to. 5. &amp; Ado in his cronicle an. 379. and others.</i>   |
| A | 120 | 3 | M. R. Serapiæ Virg. & mart. <i>This vvas a noble young Virgin of Rome, vvho professing Christian Religion and virginity vnder Adrian the Emperour, she vvas first deliuered to 2. lasciuious young men to abuse her, but she by Gods help ouercomminge them, vvas cast into a fire, and deliuered from thence also vvithout hurt, vvherupon she vvas first beaten vvith cudgells and after beheaded. See the mart. of Bede, Vjuard, Ado and others, as also Sur. to. 5.</i>   |

## The Moneth of September

f 1428 1 *Father Abraham mart.* This was an old poore simple man of Colcheſter burned for Lollar-diſine and Wickliſſianiſine in the tyme of K. Henry the ſixth, almoſt 200. yeares paſt. his particular opinions are not knowne nor recyted by Fox, for which he was a Martyr. See *cap. 13. num. 2. 3.*

g 1428 2 *VWilliam VWhite Priest martyr.* This was an Apoſtata Priest that vpon *VVickliffes* doctrine, gaue ouer his Priesthood (ſaith Fox) and tooke vnto him a godly young woman, named *Ioane*: for which he being apprehended by order of *Henry Chicheley* Archbiſhopp of *Canterbury* abiured, but for relapſe was burned at *Norvvich* afterward, vnder the aforeſaid K. Henry the ſixth. See *ibid. num. 2. 4. 5. 6.*

A 1428 3 *Iohn VVaddon Priest marty.* This was another Wickliſſian Priest, like vnto *VWilliam VWhite* before mentioned, whoſe articles ſaith Iohn Fox, were not vnlike to thoſe of the other, but yet what they were in particular, or what opinions he held in Religion, is nor ſett downe, but yf they were the comon Wickliſſian opinions, yow may read them afterwards *cap. 3.* See *ibid. num. 2. & 6.*

Litt. Dñic. b	Ann. Chr. 150	Dies menf. 4	The Catholike Calendar. <i>September.</i> M. R. Marcelli mart. <i>This was a principall man of the Citty of Cabylon in France, who being inuited by the president of that countrey, named Priscus, to a banquet, &amp; when he saw prophane idolatrous meate come in, he detested the same, for which he was put into ground up to the middle, and the rest left naked was abused and tormented by all kind of cruelty for 3. dayes togeather, notwithstanding which he neuer ceased to singe praises to God: this his martyrdome happened under Antoninus the Emperor. See the Roman Martyrologe, as also S. Bede, Vfsuard, and Sur. to. 5. and others.</i>
c	98	5	M. R. Victorini Episcopi & mart. <i>This was B. of a towne called Amiternum in Italy, who being sent into Banishment under the Emperour Nerua, was afterward by a cruell iudge hanged up three dayes by the feete, with his head downeward for the Confession of Christ, and so he died. See the Acts of S. Nereus and Archileus in Sur. tom. 3. die 12. Maij. and others.</i>
d	98	6	M. R. Onesiphori Episcopi & mart. <i>This was scholler to S. Paul; of whome he maketh mention in his second Epistle to Timothy, in the first and fourth Chapter: he was B. of Colophon, and goinge about to preach was taken by the Emperors president, and most cruelly beaten, and torne in peeces with wyld horses. See Mart. Rom. Bed. Adon. &amp; alios, and the Greeke menalogue vpon the 28. of Aprill.</i>
e	303	7	M. R. Ioannis mart. <i>This was a great noble man of the Citty of Nicomedia, who when the two persecuting Emperors Diocletian and Maximinian were present in the same citty, &amp; had sett up cruell Edicts against Christians, he tore them downe, as rebellious against Christ, wherupon he was tormented vnto death by all kind of most exquisite torments: See Euseb. l. 8. hift. c. 5. Niceph. l. 7. c. 5. and others.</i>

			Fox his Calendar. <i>September.</i>	
Litt. dñic.	Ann. Chr.	Dies mens.		
b	1552	4	<i>VWilliam Gardener, and VWilliam Allen martyr.</i> The former of these two, was a young factor to a marchant of Bristow, named <i>Pagett</i> , who was burned in <i>Lisbone</i> of Portugall for a most desperate fact, of snatching the blessed Sacrament out of the Prince Cardinalls hands of Portugall in a sollemne masse, at the marriage of the K. sonne in K. Edward the sixth his dayes. The second named <i>Allen</i> was a simple labouringe man of <i>VValsingham</i> , burned vnder <i>Q. Mary</i> for obstinacy in certayne Caluinian opinions. See <i>ibid.</i> 8. 9. 10. 11. 13. 14.	
c	1555	5	<i>Thomas Cobb</i> and <i>Roger Coe</i> martyrs. The former named <i>Cobb</i> was a bucher, and <i>Coe</i> was a Sherman. Yow may see both by their disputations with the Bishop of <i>Norvvich</i> , and his Chancelor, and their strange victory ouer them, as also their insolency, pride, and obstinacy, as Fox recounteth the story. <i>ibidem</i> num. 13. 14. 15. 16.	
d	1555	6	<i>VWilliam Andreu</i> and <i>Iohn VVade</i> confessors. These 2. Confessors died, the first in Newgate, the second in the Kings bench, being laid in for Protestant Religion as Fox affirmeth; the first of them was a Carpenter, the second a crafftesman of another occupation: See <i>ibid.</i> num. 13.	
e	1555	7	<i>Thomas Leyes</i> confessor. This was an artificer, companion of <i>Iohn VVade</i> , and fallinge sicke in the same prison with him, they were permitted to go forth vnto their frends houses in London, where afterward dyinge, they are heere canonized both of them, as yow see by <i>Iohn Fox</i> for Confessors of his Church. See <i>ibid.</i> num. 13.	



Litt.	Ann.	Dies	The Catholike Calendar. <i>September.</i>	
dñic.	menf.	menf.		
f	Ante- chri- stum.	8	c. R. <i>Natiuitas B. Mariæ Virg.</i> duplex. <i>This feſtiuity of celebratinge by annuall memory the byrth of the blessed Virgin vvas instituted after the Councell of * Ephesus, vvhetherin the ſupreme title of Mother of God vvas giuen vnto her againſt Neſtorius the heretike, though not in all places at one tyme. See S. Bernard. Serm. 4. Sup. Salu. Reg. and S. Ioan. Damasc. orat. de natiu. Dei Genetr. and both the Rom. and Greeke menaloge.</i>	
15 *428				
g	304	9	c. R. Gorgonij mart. <i>This vvas a noble man in great honour and fauour vwith Diocletian the Emperor; he one day in his preſence confeſſing to be a Chriſtian at the Citty of Nicomedia, he commaunded him preſently to be hanged vp by the feete and beaten vwith vvhippes, and then his ſkyn to be pulled of his backe and belly, and the fleſh to be rubbed vwith ſalt, and then to be layd on an hoate gridyron; all vvhich he hauing paſt, ended his life by ſtranglynge. See Euſeb. lib. 8. cap. 6. Niceph. lib. 7. cap. 5. and others.</i>	
A	1306	10	M. R. Nicolai confeſſoris. <i>This vvas a religious man of the order of S. Auſten of a Citty in Italy called Tolentinum, vwho lead a very holy life more then 300. years gone, and aftervvard vvas by Pope Eugenius canonized vpon the yeare of Chriſt 1446. he died anno 1306. See S. Anton. p. 3. tit. 22. cap. 11. and Sur tom. 5. and others.</i>	
b	257	11	c. R. Proti & Hiacinthi mart. <i>Theſe vv ere 2. Eunuches that did ſerue the noble Virgin Eugenia in Alexandria of Egypt, vwho vvaying vpon her aftervvard to Rome in the time of Galienus the Emperor, vvhere ſhe vvas put to death alſo for Chriſtian Religion vpon the 23. of December: theſe 2. her faithfull ſeruants vv ere martyred by all kind of tormets in like manner, in vvhoſe memory there vvas a Church erected in Rome ſoone after. See Dam. in vit. PP. Symmachi. &amp; others.</i>	

Litt. Dñic. f	Ann. Chr. 1555	Dies menf. 8	
			<i>George Catmer martyr.</i> This was an artificer burned at Canterbury vpon the third yeare of <i>Q Maryes</i> raigne, togeather with 4. others his companions, no lesse willfull and obstinate then himselfe; yow may see his fond answers. <i>cap.13. num.17.18.19.</i>
g	1555	9	<i>Robert Streater martyr.</i> This was another artificer of the same of <i>Canterbury</i> with <i>Catmer</i> , of whome Fox wryteth little but only that he denyed stoutly diuers articles of our Religion, but with how much reason or ground he had so to do, is easy to ghesse. See <i>ibid. num.17.</i>
A	1555	10	<i>Antony Burvvard mart.</i> Of this <i>Burvvard</i> also another companion of the former fellowship of <i>Canterbury</i> craftsmen Fox wryteth little in particular, but that he was as foreward to dy, as the rest, and would not yeld a iote in his conceyued phantasies. See <i>cap. ibid. nu. ib.</i>
b	1555	11	<i>George Bradbridge &amp; Iames Tutty mart.</i> These two made vp the former number of artificer martyrs aforsaid burned at <i>Canterbury</i> . Their answers were much a like in raylinge and defyinge confession, masse, the reall presence and other such like articles, which they ignorant men vnderstood not. See <i>ibid. num.17.</i>

Litt.	Ann <sup>o</sup>	Dies	The Catholike Calendar. <b>September.</b>	
Dñic.	Chr.	mens.		
c	300	12	M. R. Antonini Episcopi & mart. <i>This good Bishop flyinge out of Italy into the east parts, vnder the cruell persecution of Diocletian, vvas taken after ward by the gentills at masse, &amp; slaine by the Altar-side. See his acts tom.6. Lippom. Sur. tom.5. and others.</i>	
d	219	13	M. R. Philippi mart. <i>This vvas the Father of the forsaide Eugenia vwho being Gouvernour of Egypt, left his office vnder Caracalla the Emper- ror, for that he vvas a Christian, and could not vvith safe conscience exicute the Emperers lawes made against them, for vvwhich cause his Successour Terentius caused him to be behead- ded. See the Rom. mart. and that of S. Bede, Vsuard, and others.</i>	
e	628	14	C. R. <b>Exaltatio S. Crucis.</b> duplex. <i>This festinall day is kept in memory of the recoueringe backe the Crosse of our Sauour out of Persia, by Hera- clius the Emperour after the victory of Cosrhoes King of Persia, vvwhich happened vpon the yeare 628. albeit the like, feast of exaltation of the Crosse vvas used amonge the Greeks, before this victory happened, as appeareth in the life of S. Chrysostome and other ancient Fathers: See also Lippom. tom.7.</i>	
f	90	15	C. R. Nicomedis mart. <i>This vvas a holy Priest of Rome vnder Domitian the Emperour, vwho being commaunded to sacrifice vnto Idolls aun- swered: I do not vse to sacrifice but to one God only, vvwhich is omnipotent, for vvwhich he vvas tormented to death; he had soone after an aun- cient Church erected in honor of him in Rome, vvherof there is mention in the first Roman Councell vnder Pope Symmachus. See Sur.to.3. 12. Maij. and others.</i>	
g	980	16	C. S. <b>Edithæ Virginis.</b> <i>This Virgin vvas an Englishvvoman, and daughter of the excellent K. Edgar, and syster to K. Edward the martyr after</i>	

Litt. Ann <sup>9</sup> Dies			Fox his Calendar. <i>September.</i>
dñic.	Chr.	mens.	
c	1555	12	<i>Thomas Hayward</i> and <i>John Gorevway</i> or <i>Gorey mart.</i> These 2. were men of like quality to the former burned at Canterbury, Fox setteth not downe for what articles they died, but presumeth them to haue byn of his Religion, because they were punished by vs: they were burned at Lychfield. See <i>ibid. num. 17. 18.</i>
d	1555	13	<i>Robert Glouer mart.</i> This man was of Manchester, and being called before the Bishopp of Lichfield for the common Zwinglian and Caluinian heresies of those dayes, he behaued himselfe most insolently, and besides this, wrote many seditious and spitefull letters abroad to peruert others. Wherof see at large <i>cap. ibid. num. 18. 19. 20. 21. 22. 23.</i>
e	1555	14	<i>Cornelius Bungay mart.</i> This was a Capper of Couentry, who after great paines and labour taken with him for his conuersion, by the Bishop and other learned men, he remaying obftinate and insolent, was burned in the same towne, together with the forenamed <i>Glouer.</i> See the cappers heresies, pride & arrogancy. <i>ibid. num. 13. 19. 20.</i>
f	1556	15	<i>Edvard Sharpe mart.</i> This was a poore artificer, or seruinge man burned at Bristow, together with another youth that was a carpenter, vpon the fourth yeare of the raigne of <i>Q. Mary.</i> Fox setteth downe no articles of their beleefe, but only faith that they died most gloriously, to the terror of the wicked and comfort of the good, &c. See <i>cap. ibid. num. ibid.</i>
g	1556	16	<i>Iohn Hart,</i> and <i>Thomas Rauensdale mart.</i> The first of these two was a shomaker, and the second was a Curriar, burned together at <i>Maisfield</i>



after whose death diuers of the nobility and people would haue crowned her *Queene* before Etheldred her brotherin-law, but she refusinge all worldly preferment made herselfe a nunne, in the monastery of Wilton and there both liued and died most holyly. See her excellent life in Policron. lib. 6. cap. 7. and Sur. tom. 5. and othrs.

**A** 172 17

M. R. Iustini presbyteri & mart. This was a holy Priest of Rome who was most famous for his constancy in Christian Religion, duringe the persecutions of Valerianus and Galienus, he was present at the death of S. Laurence and Pope Sixtus, and gathered up their sacred reliques and after was put to death himselfe vnder the Emperor Claudius. See the Acts of S. Laurence, and vryters therof Rom. mart. and others.

**b** 300 18

M. R. Ferreoli mart. This was a Tribune or Coronell, vnder the Emperor Diocletian, of great zeale in Christian Religion, for which he being apprehended at Vienna in France, and cast into a darke dungeon, all the gates were opened in the night & all his chaines broken with a cleere light appearinge and guidinge him forth, but being after taken againe, he was beheaded. See of him Venant. Fortun. lib. 7. Sydon. Apollinar. lib. 7. Epist. 1. and others.

**c** 320 19

C. R. Ianuarij Episcopi & Sociorum mart. This man was B. of Beneuentum in Italy, but he was put to death at Puteolis fast by Naples with diuers others of his Church vnder Diocletian; his head and bloud are kept at this day in seuerall places at Naples. and vpon his feast are brought togeather with sollemne proccession, at which meeting the bloud that is dry before, doth miraculously wax moist and cleere to the admiration of all them, that behould the same publicly. See Sur. to. 5. Mombrit. to. 2. and others.

Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	Fox his Calendar. <i>September.</i>
			<i>Maisfield</i> in Suffex for pertinacity in diuers hereticall opinions, which they had chosē to defend; Fox wryteth also of them, that they died gloriously in the iust quarrell of Christs ghospell, but this ghospell stretcheth farre with Fox. See <i>cap.13. num.25.26.</i>
<i>A</i>	1556	17	<i>Iohn Horne and another woman martyrs.</i> This <i>Horne</i> was a poore fellow of the towne of <i>Wolton-vnder-hedge</i> in Gloucestershire: The woman Fox declareth not what she was, nor what acquaintance she had with <i>Horne</i> ; but that ioyning togeather in defence of certaine hereticall opinions (which yet Fox declareth not what they were) they were burned, in the same place togeather. See <i>ibid. num.25.</i>
<i>b</i>	1556	18	<i>Iohn Kurd and Cecily Ormes mart.</i> The first of these two was a shomaker of the Parish of <i>Shirsham</i> in Northamptonshire and burned in Southampton; the other was a simple woman of Norwich, but so obstinate, as she disputed with the Bishoppes Chancelor, rayled and scoulded extreemely, and could not be kept from the fire. See <i>ibid. num.26.27.30.</i>
<i>c</i>	1557	19	<i>Rafe Allerton, Richard Roth, &amp; Ioyce Leuues m.</i> Of these 3. the first was a Taylour burned at <i>Ipslington</i> , he was a great Preacher & Captaine to all the rest, hauing had many long & large disputations with B. Bonner. and his learned Assistents. <i>Roth</i> was an artificer burned with him at the same place. And <i>Ioyce Leuues</i> was wife of one <i>Thomas Leuues</i> of Manceter, who presented her to the B. of Couentry for her excessiue vnquiet spirite of heresie. See <i>ibid. num.26.27.28.</i>

Lit. Ann <sup>o</sup> Dñic. Chr. d	Dies mens.	The Catholike Calendar. <i>September.</i>
120	20	C. R. Vigilia. Eustachij & Sociorum mart. S. Eustachius <i>was before his baptisme called Placidus, and was a famous varryer &amp; great Captayne under Titus &amp; Vespasian Emperors, at the ouerthrow of Hierusalem, but afterward being made a Christian, he was apprehended for the same under Adrian the Emperor togeather with his wife and 2. Children, and all foure were cast to lyons, but not being touched by them, they were put into a brasen bull with fire vnder them, and so ended their martyrdome. See Niceph. lib. 3. hist. cap. 19. Sur. tom. 5. and others.</i>
90	21	C. R. <i>Mathai Apostoli.</i> duplex.
303	22	C. R. Mauritii & Sociorum mart. S. Maurice <i>was Captaine of a legion of souldiars under Maximinian the Emperor, called the Theban legion, all which refusinge to sacrifice to Idols, were after many torments by the said Emperors commandement, put cruelly to death at Sedunium in France. See Sur. tom. 5. Mombrit. to. 2. Venant. Fort. lib. 2. and others.</i>
68  70	23	C. R. Lini Papæ & mart. Et comm. S. Theclæ virg. & mart. <i>The first of these 2. was Pope of Rome next after S. Peter (as saith Iren. l. 3. c. 3. and Euseb. l. 3. c. 12.) and martyred afterward under Nero. The second which is Thecla, being a disciple of S. Paul, after incredible variety of torments suffered, both of fire, beasls, beatinge, and other like, died at last quietly in her bedd, and all auncient Fathers do vryte vvonderfull praises of her. See S. Gregor. Nazianz. exhortat. ad virginit. and others.</i>
110	24	M. R. Audochij presbyteri & sociorum mart. <i>This Priest was borne in Asia, and sent from thence with two companions Thirsis &amp; Fælix by S. Policarpe to preach Christian doctrine in France, vvhich were taken at Austum in Burgundy,</i>

Litt. Ann. Dies			Fox his Calendar. <i>September.</i>
Þñic.	Chr.	menf.	
d	1557	20	<i>Iames Austou and Margery his wiife mart.</i> These 2. were burned also at Islington together with <i>Allerton</i> the Taylor, who was their cheefe Doctōr in heresie, they behaued themselves very obstinatly, especially the wife, of whome Fox saith, <i>that they vvere as sound in matters of faith, and answered as truly, as euer any did, especially the woman to vvhome the Lord had giuen the greater knowuedge, &amp;c.</i> See <i>ibid. num. 26. 29. 33.</i>
e		21	
f	1557	22	<b>Mathew Apostle.</b> <i>Agnes Bongeor mart.</i> This was a most willfull woman of Colchester, who being accused of heresie and of many blasphemous and spitefull speeches against diuers points of Catholike Religion, and of her peruerse opinions therin, she persisted obstinate, and being reprimed after the burninge of some others to the intent to saue her, she would in noe wise consent therunto. See <i>ibid. num. 34.</i>
g	1557	23	<i>Margaret Thurstan mart.</i> This was a companion of the former <i>Agnes Bongeor</i> no lesse malepart, arrogant, and willfull then she, who being put in pride and vanity that she should be an elect Martyr and Confessor of Christ, & so glorious to posterity vnder that title, ran willfully to the fire, and was burned at Colchester, the fifth yeare of <i>Q. Maryes</i> raigne. See <i>cap. ibid. num. ibid.</i>
A	1557	24	<i>Iohn VVarner mart.</i> This <i>VVarner</i> was burned also at Colchester with three other companions, that ensue after vpon seuerall dayes for so doth Fox thinke conuenient to honour them, though they were all burned on one
			*** ** 2 day;



Litt. dñic.	Ann. Chr.	Dies mens.	The Catholike Calendar. <i>September.</i>
			<i>gundy, and there whipped and hanged up by the hands, &amp; cast into the fire, but could not be burned. And so at last they were beheaded. See the Rom. mart. Bede, Vsuard, Pet. in Catal.lib.8. cap.16. and others.</i>
b	300	25	<i>M. R. Firmini Episcopi &amp; mart. This was the first B. of Amians in France, who in the persecution of Diocletian after many torments suffered was beheaded by commandement of the president Rictiouarus. See the Rom. mart. as also that of S. Bede, Vsuard, and Democar.l. 1. de Sacrific. Mixtæ. and others.</i>
c	302	26	<i>c. R. Cypriani &amp; Iustinae mart. This S. Cyprian is not that famous Doctor and Martyr, that was B. of Carthage, but another borne at Antioch, who first was a Magitian, before he was a Christian, and was converted by the holy persuasions of the Virgin Iustina, whome by Magicke art, he would haue drawne to his lust. Both of them suffered glorious martyrdom afterward vnder Diocletian at Nicomedia. See Sur. tom.5. Lippom. tom.6. and others.</i>
d	301	27	<i>c. R. Cosinae &amp; Damiani mart. <b>Semiduplex.</b> These were 2. brethren famous phisitions in the Citty of Aegea in Arabia, who being called before Lycias president of that countrey for being Christians, and they standinge constantly to the same, were first beaten with whippes and after bound and cast into the sea, whence being miraculously deliuered, they were tyed to a stake and fire put to them, but it would not touch them, wherupon at length they were beheaded. See Bede, Vsuard, Ioan. Diac. in vit. S. Gregor. lib.1. cap.1. Rom. mart. and others.</i>
e	225	28	<i>M. R. Priuati mart. This was a Roman, who being afflicted (as Iob was) with a leprosy ouer all his body, was miraculously healed by S. Calixtus Pope the first of that name, wherat the Emperor Alexander Seuerus takinge disdayne, that</i>

Litt. Ann. Dñic. Chr.	Dies mens.	Fox his Calendar. <i>September.</i>
		day, he wryteth no particular neither of him nor his fellowes, but only saith in generall, that they suffered for the true testimony of righteousness. See <i>ibid. num. 35.</i>
b	1557 25	<i>Christian Grouer mart.</i> This was one of the forsaide companions of <i>VVarner</i> burned with him vpon this moneth and yeare at Colchester: Fox saith that he wanted the records, & therefore could sett downe nothinge particular of her, more, then that she died for the true testimony of righteousness. See <i>ibid. n. 35.</i>
c	1557 26	<i>Thomas Athoth mart.</i> This was another companion of <i>VVarner</i> , one that had forsaken his priesthood, and taken vnto himselfe a mate, and was become a new ghospeller, and being obstinate therin, was condemned by <i>B. Christophorson</i> of Chichester, and burned with the rest at Colchester. See <i>ibid. num. 35.</i>
d	1555 27	<i>Iohn Ashdone mart.</i> This was the fourth companion of the forsaide Crew of Colchester, Fox deliuereth only their names, and consequently we know not of what sect they might be in particular, or what priuate opinions or heresies they might hold. See <i>ibidem num. 35.</i>
e	1555 28	<i>Thomas Spurdance martyr.</i> This was a seruant (as Fox saith) to <i>Q. Mary</i> , and being accused of heresie by certayne of his fellowes; as namely <i>Iohn Hammon</i> and <i>George Lavuson</i> , he was apprehended and sent prisoner to Bury.

f 495 29  
g 420 30

that the Christian Bishoppes should worke miracles caused him to be beaten to death with balles of lead, and the Pope also that healed him. See tom. 7. Sur. and the Acts of S. Calixtus Rom. mart. and others.

C. R. **Dedicatio S. Michaëlis Archang.** dupl.  
C. R. **Hieronimi presbyteri & confels.** Eccl.  
**Doct.** duplex. This is that renowned Doctor and Father of Gods Church, borne in Dalmatia vnder Constantius the Emperor, baptized, brought vp in learning & made Priest in Rome, but died in Bethlem, where he liued many yeares with admirable holynes. Of him see at large his life vrytten by Marianus Victorius B. of Reati, gathered out of his owne works and others.

## The Moneth of October.

A 345 1

C. R. **Remigij Episcopi & confels.** This was B. of Rhemes in France which Church he gouerned more then 70. yeares with great holynes of life, he conuerted and baptizea Clodoueus the first Christian K. of the french nation. See of him Concil. Mogunt. cap. 36. Greg. Turon. lib. 3. cap. 21. hist. Franc. Sigeb. in chron. and others.

b 1287 2

C. S. **Thomæ Herefordensis Episc. & confels.** duplex. This was an Englishman borne of noble parentage, who after study in Oxford, Paris and other places, was first made Chancelor of Oxford, and then of the whole realme vnder K. Henry the third, and vpon the yeare 1275. was chosen B. of Hereford, and goinge afterward to Rome,

and there, after some tyme remayninge still  
 obstinate in his opinions, he was burned. See  
*ibid. num. 36.*

f 29  
 g 1557 30

**Michell Archangell.**  
*John Fortune martyr.* Of this saint; being the  
 last in this Moneth of September, Iohn Fox  
 wryteth, that he was by occupation a black-  
 smyth; *in spiritt zealous and ardent; in scrip-  
 tures ready; in Christes cause stout & valiant,  
 and in his answers maruelous, &c.* Yow may  
 see his disputations with the Bishoppes and  
 Doctores, somewhat at large, and his singular  
 arrogancy, *and maruelous answers therein,*  
*ibid. num. 36. 37. 38. 39. 40.*

## The Moneth of October.

A 1534 I

*Bartholet Millan mart.* This was a frenchman  
 burned in Paris in the yeare 1534. which was  
 the 25. of the raigne of K. Henry the 8. partly  
 for heresie, and partly for sedition especially  
 for hauinge cast abroad and sett vp diuers  
 blasphemous bills and libells against sundry  
 points of Christian Religion in seuerall  
 places of that citty. See *cap. 14. num 2. 3.*

b 1534 2

*John de Burge a rich marchant martyr.* This  
 was companion to the foresaid Bartholet,  
 conuicted of the same sedition and heresie  
 and burned with him in Paris for the same  
 cause. Fox doth not sett downe what their  
 particular opinions were; so as they might  
 be of what sect soeuer for any thinge that



Rome, in his returne died in Italy, and about 100. yeares after upon prooffe of his excellent life and miracles was canonized vnder Pope Iohn the 22. in the yeare 1413. See his life in Sur. to. 5. Pol. Virg. Westmon. and others.

c 695 3 M. R. Heualdorum fratrum mart. These were 2. English Priests (as S. Bed. doth recoũt) that in feruour of our primatiue English Church went first into Ireland to gaine soules, & then into Saxony where they were slaine by pagans upon this day for confession of Christian religion; their bodies brought to Colen by K. Pepin of France, are honoured there untill this day, & many miracles wrought by the same. See S. Bede l. 5. hist. c. 11. Math. West. an. 695. Sig. in chr. and others.

d 1226 4 C. R. *Francisci Confessoris*: duplex. This holy man was founder of the order vho of his name are called Franciscans; he was borne at Assisium in Italy, gaue all away that he had to the poore, was of admirable sanctity, wrought many miracles and was canonized by Pope Greg. the 9. an. 1228. See S. Bonauent. in his life, and S. Anton. p. 3. tit. 22. c. 10. and others.

e 296 5 M. R. Charitinæ virg. & mart. This was a holy Virgin, vho vnder Diocletian th' Emperor being accused to be a Christian, & confessing constantly the same, was cast first into the fire, & then into the Sea, from both which being deliuered miraculously, her teeth were beaten out of her head, and her hands and feete cut of, and so she gaue vp the ghost in prayer. See the Greeke menalogie and the Rom. mart. and others.

f 1101 6 M. R. Brunonis conf. This was a man of great sanctity in the prouince of Calabria in Italy, vho about 500. yeres gone was author of the order of Carthusiās, which since that tyme hath brought forth so many holy men. His admirable life, rare vertues and many miracles, are vrryten by diuers authors which you may se related in Sur. to. 5. and diuers others.

Litt. Dñic.	Ann. Chr.	Dies mens.	Fox his Calendar. <i>October.</i> he sheweth to the contrary. See <i>ibidem num.</i> 2. & 3.
c	1534	3	<i>The receyuer of Naunts mart.</i> This was another fellow of that company burned in Paris with the former two, whose name yt seemed that Fox knew not, as neyther his Acts or Gests, and yet perswadeth him selfe assuredly that he was of his Church and Religion. See <i>cap. ibid. num. ibid.</i>
d	1534	4	<i>Henry Poile martyr.</i> This was a fourth companion of the former seditious and hereticall crew, that set vp blasphemous bills and libells in Paris concerning matters of Religion, he was burned with his foresaid company. See <i>ibidem.</i>
e	1534	5	<i>Catelle a schoole-maistres martyr.</i> This was a buisy syster of the former hereticall congregation in Paris, who was burned with the foresaid company at Paris, and whome Fox presumeth to haue bin a Saint of his Church, though he knew not what opinions she held. See <i>ibid.</i>
f	1534	6	<i>Stephen de la Forge marchand mart.</i> This was the sixt & last brother of the forsaied Parisian combination, who albeit they were burned all in one day, yet do their festiuall memories occupy 6. seuerall dayes in Fox his Calendar, as yow see, for la ke of better furniture to stufte them with all. See <i>ibid. n. 2. &amp; 3.</i>

Lit. Dñic.	Ann. Chr.	Dies mens.	The Catholike Calendar. <b>October.</b>	
g	336	7	c. R. Marci PP. & confels. <i>This Pope vvas a Roman borne, and succeeded S. Siluefter in tyme of Constantine the great: and albeit he kept the seat but 3. monethes; yet vvas his holynes of life so great, that soone after there vvere diuers Church's erected in his memory as appeareth by the first Councell held in Rome vnder Pope Symmachus. See Dam. in vit. Nicolai PP. &amp; ep. Adrian. PP. ad Carol. mag. and others.</i>	
A	I	8	M. R. Symeonis Senis confessoris. <i>This holy old man vvas he that tooke our Sauour Christ in his armes and pronounced him to be the Messias, vwhen he vvas yet in his swadlinge clothes Luc 2. The memory of his holy departure is celebrated both in the Latyn and Greeke Church, though the Grecians keep his feast on the first of this moneth, as appeareth by their menaloge.</i>	
b	99	9	c. R. Dionysij, Rustici, & Eleutherij mart. <b>Scinduplex.</b> <i>This Dionysius vvas he, vwho being a iudge in Athens of the Tribunall named Areopagus, vvas conuerted by S. Paul, and after comminge to Rome vvas sent by Pope Clement, successor of S. Peter to preach in France, togeather vvith 2. companions Rusticus a Priest and Eleutherius a Deacon, all vvhich vvere martyred at Paris by Fescennius gouernour of that countrey for the Emperour Traianus. See Hincmarus B. of Rhemes ep. ad Carolum Caluum, &amp; Sur. tom. 5. and others.</i>	
c	644	10	M. R. Paulini Episc. & conf. <i>This man vvas sent from Rome by S. Greg. the great vnto S. Austen our Apostle in England to assist him; and by him (saith S. Bede) the holy Pope sent all things necessary for the Altars &amp; sacrifice of the masse, as chalices, vestements, and the like. He vvas B. of Yorke, &amp; conuerted K. Edwyn &amp; the Northumbers to the Christiā faith &amp; died an. Dñi. 644. Se S. Bed. l. i. hist. c. 19. &amp; l. 2. c. 9. 12 at large, and others.</i>	

Litt.	Ann.	Dies	Fox his Calendar. <b>October.</b>	
Dñic.	Chr.	mens.		
g	1536	7	<b>William Tyndall martyr.</b> This was first a Priest in K. Henry the 8. his dayes, and being refused of B. Tonstall to be his chaplin, tooke a wife, and made diuorce with Catholike Religion. He translated much of the Bible into English, and that most falsely and corruptly as K. Henry and his parlament declared, he was burned in Flanders at the towne of Filford for diuers heresies. See <i>cap. 14. num. 4. 5. 6. 7. &amp; deinceps.</i>	
A	1537	8	<b>William Layton mart.</b> This was an Apostata monke, who forsakinge his order and habitt ioyned himselfe to a woman, and after that became so lewd in scoffinge speeches against diuers points of Catholike Religion, as K. Henry himselfe commaunded him to be burned for the same. See <i>ibid. num. 13.</i>	
b	1537  *1538	9	<b>Puttedeuu, and Iohn Lambert mart.</b> The first of these 2. was an obscure fellow, whose proper name Fox knew not, nor what he held in Religion, but only that he was burned about this tyme in <i>Suffolke.</i> * <i>Lambert</i> was of much more fame, being condemned by K. Henry himselfe, and by Cranmer and Cromwell in a sollemne iudgement for Zwinglianisme, & burned in Smithfield. See <i>ibid. num. 13. 20, 21. &amp; deinceps.</i>	
c	1538	10	<b>Colyns and Coubridge martyrs.</b> The first of these 2. Fox confelleth to haue byn a madman, & to haue held vp a dogg in the Church to be adored in derision of the blessed Sacrament. <i>Coubridge</i> he granteth besides all other blasphemyes, to haue denyed the name of Christ expressly. See <i>ibid. num. 30. 31. 32.</i>	



Litt.	Ann.	Dies	The Catholike Calendar. <i>October.</i>	
Dñic.	mens.	mens.		
d	326	11	M. R. Sarmatæ mart. <i>This vvas a holy monke of Egypt disciple of S. Antony, and famous both for his learning and sanctity of life, as S. Hierome testifieth, and vvas slaine for the confession of Christ by the Saracens in the monastery founded by S. Antony himselfe. See S. Hierome in chron. an. 22. Constant. Imp. and others.</i>	
e	732	12	M. R. Wilfridi Episc. & confels. <i>This vvas a holy man of the English nation B. of Yorke, and twise drinen out of his Bishopricke by violence vvhich occasion God vsed (as in the dispersion of th' Apostles) to the conuersion of the Southangls, vvhome he conuerted from paganisme, as also the Ile of Wight. See S. Bede at large of his life and gests lib. 3. cap. 28. lib. 4. cap. 12. lib. 5. c. 20. and others.</i>	
f	90	13	M. R. Carpi Episcopi & Confessoris. <i>This vvas one of S. Paul the Apostle his schollers, made by him B. of Troas in Asia Minor: he vvas a man of great holynes of life, and his feast is celebrated both by the Greeke and Latyn Church: but the Grecians hold him to be one of the 72. disciples chosen by Christ. See S. Paul. 2. Tim. 4. and Dionysius Areopag. ep. 8. and others.</i>	
g	225	14	C. R. Calixti PP. & mart. <i>Semiduplex This Pope vvas a Roman borne, and of great holynes vnder the vicked Emperors Macrinus, and Heliogabulus: he builded that famous Cemiterry of Calixtus vvhether infinite Martyrs reliques vvhere kept, and himselfe finally being taken, and kept vvithout meate for certaine dayes, &amp; beaten vvith vvhippes, vvas at last throwne out of a vvynndovv headlonge into a deepe priuy, and so ended his martyrdome. See Sur. to. 7. Mombrit. to. 2. and others.</i>	
h	740	15	M. R. Teclæ Abbatiſſæ. <i>This holy vvoman vvas called out of England by S. VVinfride after vvard called Boniface Archbishop of Mentz &amp; Apostle of</i>	

Litt.	Ann.	Dies	Fox his Calendar. <i>October.</i>
dñic.	Chr.	menf.	
d	1539	11	<i>Peter a German martyr.</i> The surname of this Peter was not knowne vnto Fox, nor is his life or faith sett downe by him, though <i>Alanus Copus</i> do shew, that he denyed Christ to haue taken flesh of the blessed Virgin, and that Fox confess'd the same in his former edition. See <i>cap. 14. num. 14.</i>
c	1536	12	<i>Lancelot, Iohn a painter, &amp; Giles German martyrs.</i> These 3. were burned in S. Giles field vnder K. Henry the eyght, vpon the yeare of Christ 1539. for certayne opinions, which eyther Fox knew not, or would not sett downe: some suspition there is that they were Anabaptists, wherof yow may see more at large. <i>ibid. num. 15. 16.</i>
f	1539	13	<i>Robert Barnes mart.</i> This was an Augustine friar of <i>Cambridge</i> , who becomming an Apostata, first recanted and abiured his heresies, but after returned to them againe, ran ouer the sea to Luther in Germany, whose opinions he defended afterwards against both Catholiks and Caluinists vnto the death: he was afterwards taken, and burned in Smithfield in England. See <i>ibid. num. 17. 18.</i>
g	1539	14	<i>Thomas Gerrard mart.</i> This was a Priest companion to Barnes but yet opposite to him, in the article of the reall presence, and other Lutheran articles, for that he was an earnest Zwinglian, and was burned for the same in company of Friar Barnes as yow may see <i>ibid. num. 17. 18. &amp; deinceps.</i>
A	1539	15	<i>William Hierome martyr.</i> This was another Priest of the same crew burned in the same fire also with Barnes and Gerrard vnder King Henry

of Germanye vvhoe hauinge conuerted that nation to Christ, and being desired by the Christian vveomen therof to institute amonge them some nunryes of religious discipline and regular life, he called out of England, being an Englishman himselfe, this Tecla, vvith diuers other vveomen of great vertue and holynes as Cunigildes, Bergita, Cunitrudes, Lioba, Walburga, & others. See the life of S. Boniface apud Sur. 5. Iunij. Mart. Roman. and others.

b 787 16 M. R. Lulli Episcopi & confessoris. This Bishop being borne in England of a noble house, and Co-syn to S. Boniface B. of Mentz, vvvas called ouer by him into Germany, and after good experience of religious life vvvas made Priest by him, and at length appointed. successor in his Bishopricke, vvvhich he held for 32. yeares after him, vvith great demonstration of sanctity and miracles vvrought by him, as both all German and other historiographers do record. See the life of S. Boniface, as also Vincent in Spec. lib. 23. c. 137. Tritem. lib. 3. de vir. Illust. c. 193. and others.

c 131 17 M. R. Heronis Episcopi & mart. This vvvas a famous holy man B. of Antioch scholler of Sainēt Ignatius, to vvhome he vvrote his 13 epistle, and he vvrote another in like manner to S. Ignatius after his martyrdome desyringe his prayers, himselfe also being soone after martyred for the same. See Euseb. lib. 3. hist. cap. 30. Niceph. lib. 3. cap. 15. & Baron. in Annal. ann. 110. & 131. and others.

d 90 18 C. R.. **Lucæ Euangelistæ.** duplex.

e 750 19 C. S. **Fridesuidæ Virginis.** duplex. This Virgin vvvas of the Citty of Oxford, and daughter of a noble man named Didan; and vvhen as she vvvas sollicitated by another principall noble man called Algarus, to yeld vnto his lust, she ressytinge the same, escaped miraculously his violence he being on the suddayne stroken blynd by God for offering

Henry the eyght, for holdinge Zwinglius his opinions about the Sacrament of the Altar. They agreed not in opinions concerninge their beleefe, and yet Fox maketh them Martyrs of one Church: and albeit they were burned all three in one day, yet he alloweth them three severall dayes for their solemnity. See *cap. ibid. num. ibid.*

b

1555

16

*William VVolfsey mart.* This was a labouringe man of *VVishich* who being infected with heresies, & called before the commissioners for the same, behaued himselfe so insolently and contumeliously towards them in contemptuous and blasphemous speaches, as was intolerable; he was a Zwinglian in his opinions, and for the same was burned. See *cap. 14. num. 37. 38.*

c

1555

17

*Robert Pyggot martyr.* This was a paynter of the same towne of *VVishich*, and a companion to *VVolfsey*, the one of them styrringe vp the other to answere proudly and reproachfully to *Doctor Shaxton* suffragan to the B. of Ely, and other commissioners authorized to examine them: they were both burned at Ely for Sacramentary opinions, & consequently were heretiks vnto Luther himselfe. See *cap. ib. n. ib.*

d

18

*Luke Euangelist.*

e

1555

19

*Nicolas Ridley Bishopp martyr.* This man was a Priest borne in Northampton shire, brought vp at *Newcastle*, and first was made Chaplyn to K. Henry the 8. of whose Religion he was during the Kings life: he made him B. of Rochester; but after ioyninge with Cranmer in K. Edwards dayes to promote Zwin-



*the same. See Pol. virg. lib. 5. hift. Math. Parisiens. Molan. in addit. ad Vfuard. mart. Rom. and others.*

f 366 20

M. R. Artemij mart. *This was a noble man of high authority vnder Constantine the great, being president ouer six prouinces in Egipt, against whome Iulian the Apostata bearing enuy for his zeale to Christian religion caused him to be putt to death by greuous torments. See Theodoret. lib. 3. hift. cap. 17. Niceph. lib. 10. cap. 35. and others.*

g 389 21

C. R. Hilarionis Abbatis, *Et com. S. Vrsula & Soc. mart.* Of the holy Abbot Hilarion, his rare life, and miracles, and of his goinge to see S. Antony in the deserts of Aegipt, S. Hierome & others do vuryte largely. As for S. Vrsula and her fellowes, they were Brittan Virgins about an eleuen thousand, accordinge to the common account of all authors. They were shipped in great Britany to passe ouer into little Britany in France, there to haue byn marryed to others of that nation, but being driuen by tempest downe to the Mouth of Rhene neere vnto the City of Colen, they were slaine by the Hunnes and others enemyes of Christian faith, for defence therof and defence of their chastity. See Gauf. Monumet. lib. 5. cap. 15. West. an. 392. and many others.

A 389 22

M. R. Cordulae virg. & mart. *This was a principall Virgin one of S. Vrsula her companions, who being terrified with the spectacle of the cruell death of her fellowes, hid herselfe, but the next day repentinge her oune frailty, came and offered*

Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	Fox his Calendar. <i>October.</i>
f	1555	20	<p>Zwinglianisme, he gat by that meanes the Bishopricke of London by deprivation of <i>B. Bonner</i>, and was afterward in <i>Q. Maryes</i> raigne burned for heresie and treason. See his story at large. <i>c. 14. n. 40. 41. 42. 43. &amp; deinceps.</i></p> <p><i>Hugh Laumer Bishop martyr.</i> This man was borne in <i>Lecestershire</i>, studied at Cambridge, was an earnest Catholike; but by shryuinge of <i>Thomas Bilney</i> (saith Fox) he was conuerted to fauour Protestants religion, which yet he abiured many tymes afterward, and was made B. of <i>Worcester</i> in <i>K. Henryes</i> dayes, and after deprived for his euill demaynour and neuer could be restored by <i>K. Edward</i>: He was at last burned at Oxford togeather with the forsaide <i>Ridley</i>: See <i>ibid. num. 44. 45. &amp; deinceps.</i></p>
g	1555	21	<p><i>Iohn VVebb gentleman</i>, and <i>George Roper mart.</i> These were 2. simple contreyemen burned at Canterbury vnder <i>Q. Maryes</i> raigne: Their articles (saith Fox) were the common articles ministred in those dayes, to witt, against Zwinglianisme &amp; Calvinisme; their answers were insolents fond, &amp; obstinate, as of ignorant deceyued men. See <i>ibid. num. 61.</i></p>
A	1555	22	<p><i>Gregory Parke mart.</i> This was a third companion of the former two burned at Canterbury, no lesse vnlearned and ignorant then they, nor yet lesse obstinate and arrogant in his aunswers; they went with such fond  <div style="text-align: right;">***** rashnes</div></p>

Litt. dñic.	Ann <sup>r</sup> Chr.	Dies menf.	The Catholike Calendar. <i>October.</i>
			<i>offered herselfe vwillingly to martyrdome; See S. Vrsula her life in Sur.to. 5. and diuers others.</i>
b	366	23	<i>M. R. Theodori presbyteri &amp; mart. This vvas a Priest of Sinill in Spaine, vvhoe in tyme of Iulian the Apostata shevvinge himselfe constant in Christian religion, vvas after many torments of rackinge, and burninge his sides by tearinge his flesh vvith hoat yrons, beheaded. See Zozom. lib. 5. cap. 7. Mart. Rom. and others.</i>
c	620	24	<i>M. R. Maglorij Episc. &amp; Confess. This Maglorius vvas a Brittan borne, and a monke, but goinge ouer to preach Christian religion in the lesser Brittany of France, vvas there made B. vvvhich after he left againe for desire of retyring himselfe to an Eremits life, vvherin he shined vvith rare holynes and vvorkinge of miracles also. See Trit. lib. 3. de vir. Illustr. cap. 50. &amp; lib. 4. cap. 27. and others.</i>
d	260	25	<i>C. R. Chrisanthi &amp; Dariæ mart. These vvvere 2. noble Romans man and vvife, vvho giuinge themselues vvholly to deuotion, and gatheringe togeather of Martyrs reliques, vvvere taken and put to straunge torments; and at last vvvere putt into the ground vp to the head and shoulders, and so stoned to death. See Gregor. Turon. lib. de glor. mart. c. 38. and Sur.to. 5. and others.</i>
e	120	26	<i>C. R. Euaristi Papæ &amp; mart. This holy Pope liued in the first age soone after the Apostles, he vvas a Grecian borne, and illustrated much the Church of God by his life and martyrdome. See of his succession Iren. lib. 3. cap. 3. Euseb. lib. 3. cap. 18. and others.</i>
f	292	27	<i>M. R. Vigilia. Vincentij mart. This man suffered at Abula in Spaine vnder Diocletian the Emperor, by commandement of Dacianus the president of that Countrey. He is another different from that Vincentius the famous Deacon martyred</i>

Litt. onic.	Ann. Chr.	Dies mens.	Fox his Calendar. <i>October.</i>
			rashnes to the fire, as one of them gaue a greake skip when he came vnto yt. See <i>cap. ibid. num. ibid.</i>
<b>b</b>	1449	23	<i>Adam Vallace mart.</i> This was a poore simple Scottishman (as Fox affirmeth) condemned & burned in <i>Edenburrough</i> , during the raigne of K. Henry the sixth, to witt vpon the yeare 1449. He held certayne <b>Wickliffian</b> and <b>Lollards</b> opinions, as yow may see <i>ibid. num. 62.</i>
<b>c</b>	1555	24	<i>Marke Burges, and VWilliam Hooker mart.</i> Of these two, <i>Marke Burges</i> was a shipman burned in <i>Lisbone</i> for Zwinglian opinions: and <i>VWilliam Hooker</i> was his shippboy killed with stones (yf we may beleeeue Fox) vpon the same yeare at <i>Siuill</i> in Spaine, by the youtnes of that citty for the same cause. See <i>ibid. n. 63.</i>
<b>d</b>	1556	25	<i>Simpson Priest, Beuerich Friar, and Dany Stratton gentilman martyrs.</i> These three Martyrs are only found in Fox his Calendar, but not in his Acts and Monuments: so as we find neither their Acts or Gests, or articles of beleeefe, nor where, nor why they were burned, albeit yt may be ghessest at, yf the yeare of their burninge be true which he noteth, to witt 1556. See <i>cap. 4. num. 64.</i>
<b>e</b>	1556	26	<i>Keyler Black friar, Norman Gorley Vicar of Dolor martyrs.</i> These also being fellowes of the former, are not found in any of Fox his tables; so as we haue only their bare names in his Calendar with their Canonization for Martyrs. See <i>ibid.</i>
<b>f</b>	1556	27	<i>A Black Canon with 4. others martyrs.</i> These fve in like manner are not found but only in this place of the Calendar. And heere yow see how Iohn Fox scrapeth togeather only bare names of vnknown Martyrs to fill vp his



Litt.	Ann.	Dies	The Catholike Calendar. <i>October.</i>	
dñic.	Chr.	menf.	<i>martyred vnder the ſame Dacianus in the Cit- ty of Saragozza. See Vaſæus in chron. and others.</i>	
<i>g</i>	64	28	C. R. <i>Simonis &amp; Iudæ Apoſtolorum.</i> duplex.	
<i>A</i>	240	29	M. R. <i>Narcifci Epifcopi &amp; Confels.</i> <i>This vvas a very holy man, and the thirtieth Biſhopp of the Citty of Hieruſalem: he lyued untill he vvas an hundred &amp; ſixtene years of age, and vvas high- ly commended by the auncient Fathers for his rare life and miracles. See Euseb. lib. 4. cap. 19. and Niceph. lib. 5. cap. 9. and others.</i>	
<i>b</i>	240	30	M. R. <i>Eutropiæ virg. &amp; mart.</i> <i>This vvas a Virgin of Alexandria, vwho vnder Decius the Emperor, goinge to viſitt Martyrs in priſon vvas taken for the ſame, and put to exquisite torments untill ſhe gaue vp the ghoſt. See the Greeke Menaloge, and Roman Martyrologe, Sur. tom. 5. and diuers others.</i>	
<i>c</i>	293	31	M. R. <i>Vigilia. Quinctini mart.</i> <i>This vvas a noble Cittizen of Rome, of the order of Sena- tours, vwho vnder Maximinian the Emperor vvas putt to death in France for Chriſtian Re- ligion at the Citty now called of his name S. Quinctaines: his body vvas reueyled by an Angell 50. yeares after his death, and found un- corrupt, and many miracles vvrought therby. See Greg. Turon. lib. de glor. mart. cap. 72. &amp; 73. Sur. tom. 5. and others.</i>	

The Catholike Calendar. *November.*

*The Moneth of Nouember.*

<i>d</i>	180	1	C. R. <i>Festum omnium Sanctorum.</i> duplex.	
<i>e</i>		2	C. R. <i>Commemoratio omnium fidelium de- functorum.</i> duplex. <i>This pious office to pray yearly.</i>	

Litt. dñic.	Ann. Chr.	Dies mens.	Fox his Calendar. <i>October.</i>
			Calendar : for neither is there <i>blacke</i> or <i>blue</i> canon found in his Acts and Monuments, and much lesse the other foure companions by him vnnamed. See <i>ibid. num. 64.</i>
<i>g</i> <i>A</i>	1556	28	<i>Simon and Iude.</i>
		29	<i>Three died in prison at Chichester confessors.</i> Here yow see, that as before we had Martyrs, so haue we now Confessors without name, for that they died in Chichester prison: But for many causes they might be put there, and consequently, they are very doubtfull Confessors, and very fitt for Iohn Fox his Catalogue. See <i>ibid. num. 65.</i>
<i>b</i>	1556	30	<i>Mother Seaman confessor.</i> This was an old poore woman of Norwich, who though she died at home in her bed, yet for that she had byn pratlinge about new opinions, and had byn called before the comissionars for the same, she is canonized for a Confessor by Iohn Fox. See <i>ibid.</i>
<i>c</i>	1556	31	<i>Mother Berniet confessor.</i> This was another poore woman also of Norwich companion to the aforesaid <i>Mother Seaman</i> , with whome she had byn examined, but dismissed, and so died in her owne house as Iohn Fox confesseth. And with her he endeth the Moneth of October. See <i>ibid. num. 65.</i>

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Fox his Calendar. *November.*

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*The Moneth of November.*

<i>d</i>		1	<i>The feast of all Sainctes.</i>
<i>e</i>	1541	2	<i>Richard Mekinges martyr.</i> This was a poore boy of London, burned in Smithfield vnder *****3 K. Henry

Litt. Ann <sup>9</sup> Dñic. Chr.	Dies mens.	The Catholike Calendar. <i>November.</i>
998		yearly upon a certaine day for all soules departed, hath bin an auncient custome amongst Christians in the Catholike Church: Ex maiorum traditione (saith Tertullian in the second age after Christ) pro defunctis annua die facimus. VVe do by tradition of our ancestors yearely offer vp sacrifices for the dead. lib. de coron. mil. and the like hath Greg. Nazianzen. orat. in fun. Cesarij frat. and others, though this particular day vvas instituted afterward. See Sigeb. an. 998. and others.
f 664	3	c. s. <i>Winifridæ virg. &amp; mart. duplex.</i> This Virgin being of the <i>British</i> bloud, vvas beheaded by Cradocus sonne of K. Alane of North-Wales for that she vvould not yeld to the violence of his concupiscence; in place of vvhich martyrdome spronge vp miraculously a vvell vvhich indureth to this day, by the name of S. Winifrides well Her reliques vv ere kept in the Church of Shrevvsvbury vvith great honour. See Robert. Salop. that vvrote her life, Sur. to. 6. Molan. Mart. Rom. and others.
8 296	4	c. R. Vitalis & Agricolæ mart. These tuva vv ere apprehended in the Citty of Bonony in Italy vnder Diocletian the Emperor for spreading Christian doctrine, Vitalis vv as boundman vnto Agricola, but made his fellow by martyrdome: yea preferred before him in the Calendar, for that he suffered more tormēts then the other. Of them both S. Ambrose vvryteth at large lib. de exhort. ad virgin. and S. Paulinus Bishop of Nola, natal. 9. Greg. Turon. lib. 2. cap. 16. and others.
A 8	5	M. R. Zachariæ & Elizabeth. These vv ere the holy parents of S. Iohn Baptist, highly commended for their holynes in the ghospell Luc. 1. See also S. Epiphanius of their rare life and vertues lib. de vit. Prophet. cap. 23. and others.

Litt. Dñic.	Ann <sup>9</sup> Chr.	Dies menf.	Fox his Calendar. <i>November.</i>
			K. Henry the eyght, vpon the statute of fix articles, he denyed the reall prefence, and faid at the fire fide, that Friar <i>Barnes</i> had taught him that opinion, but Fox faith that could not be fo, for that <i>Barnes</i> was neuer of that opinion himfelfe. See <i>cap. 15. num. 1. 2. 3.</i>
f	1541	3	<i>Richard Spencer martyr.</i> This was an Apoftata Priest of <i>Salisbury</i> , that had taken a woman, and with her left his vocation of Priesthood (faith Fox) & became a player of Enterludes, & further then this fell to deny the reall prefence in the Sacrament, & fo was condemned and burned in the fame cittty vpon the statute of fix articles. See <i>ibid. num. 2. 3.</i>
g	1541	4	<i>Andrew Heruit mart.</i> This was a comediant, one of the fellow-players of <i>Spencer</i> the married Priest; he was condemned and burned with him in <i>Salisbury</i> the fame yeare & day: as yow may fee <i>cap. ibid. num. ibid.</i>
A	1541	5	<i>Iohn Porter mart.</i> This was an Apprentife that died in <i>Newgate</i> in K. Henryes dayes, he was put in prifon vpon the Statute of fix articles; he had (faith Fox) an audible voyce and read the Bible in Englifh to fuch as reforted to him, which was then lawfull, but he was accused for makinge falfe commentaries theron: See <i>ibid. num. 4.</i>



Litt.	Ann.	Dies	The Catholike Calendar. <b>Nouember.</b>	
pñic.	Chr.	nenf.		
b	559	6	<p>M. R. Leonardi confefs. <i>This vvas a holy man of Aquitany in France, vwho being scholler to S. Remigius B. of Rhemes, &amp; instructed by him in all kind of sanctity of life, retyred himfelfe into his countrey, &amp; liued in a desert, &amp; vvrought many miracles both before and after his death. See Sur.to.6.Trit.l.3.de vir.Ill.c.29.and others.</i></p>	
c	736	7	<p>M. R. Willebrordi Episcopi &amp; Confessoris. <i>This vvas an Englishman, borne in Yorkefhire, vvho in the zeale of our primitiue Church going forth of England to preach Christian religion to the gentills of forraine nations, as many other did, he conuerted very many of the Frisians and Danes, and vvas ordayned B. of Vtright in Friseland, and his name Willebrord changed into Clement, see Bed.l.5.hift.cap.12.Tritem.lib.3.de vir. Illustr. cap.137. and others.</i></p>	
d	295	8	<p>C. R. Sanctorum quatuor Coronatorum mart. <i>These vv ere 4. brethren put to death in Rome vnder Diocletian, vv hose names being then not kuovvne; their reliques vv ere kept, &amp; Churches builded to them vnder the title of foure crownd brethren, as may appeare by S. Gregor. lib.4. regist. indict. 13. cap. 44. aftervvard their names vv ere reueyled to be Seuerus, Seuerianus, Carpophorus, and Victorinus. See Bed. Vfuard, Rom. mart. and others.</i></p>	
e	298	9	<p>C. R. <b>Dedicat. Basilicæ Saluatoris. duplex. Et commem.</b> S. Theodori mart. <i>Of the first, to vv itt the dedication of the lateran Church in Rome to S. Iohn Baptist in honour of our Sauiour, see Pet.Damianus, and others alleaged by Baronius in his notes to the Rom. Martyrol.vpon this day. S. Theod. vvas a Christian souldiar put to death in Amasæa of the countrey of Pontus by exquisite tormets, vnder Maximinian the Emperor, in vv hich Christ appeared vnto him &amp; comforted him extraordinarily. Se Metaphr. 27. Feb. &amp; 26. Nou. &amp; Sur. to. 3. and others.</i></p>	

			Fox his Calendar. <i>Nouember.</i>	
Litt.	Ann.	Dies		
dñic.	Chr.	mens.		
b	1542	6	<p><i>Thomas Bernard mart.</i> This was an artificer of Lincolne, who in the dayes of the same K. Henry was apprehended and examined by <i>B. Longland</i> of that Diocesse, and shewinge himselfe very insolent and obstinate in certayne hereticall opinions was burned in the same citty. See <i>ibid. num. 4. &amp; 5.</i></p>	
c	1542	7	<p><i>James Morton mart.</i> This was another poore fellow of the same towne of Lincolne, companion of the forsaide <i>Bernard</i> and burned with him (saith Fox) for hauinge <i>S. James</i> epistle in English:but this is refuted <i>cap. ibid. num. ibid.</i></p>	
d	1546	8	<p><i>George Vischart mart.</i> This was a Scottish-man condemned of sedition and heresie in Scotland vpon the yeare 1546. which was the last of K. Henryes raigne of England, and the fifth of Q. Mary of Scotland. He behaued himselfe most contemptuously &amp; seditiously in his publike arraignment. and was burned at <i>S. Andrewes</i>. See his description and story. <i>ibid. num. 6. 7. 8. 9.</i></p>	
e	1546	9	<p><i>Iohn Kerby martyr.</i> This was a poore labouring man of <i>Ipsich</i> wholly vnlearned, yet being once peruerted by the persuation of some of <i>Zwinglius</i> his sect, he was so willfull therein, and in denyinge the reall presence in the blessed Sacrament, as no reason or persuation to the contrary would serue, but that he would needs to the fire, and there how insolently he behaued himselfe, yow may see <i>cap. 15. num. 11. 12.</i></p>	

Litt. Dñic. f	Ann. Chr. 253	Dies mens. 10	The Catholike Calendar. <b>Nouember.</b>	
E	397	II	C. R. Tryphonis, Respicij & Nimphæ mart. <i>The first of these three conuerted vnto Christ the other two; for that being put to torments for confession of his faith, his constancy vvas such, as he conuerted first Respicius the Emperor Decius his Tribune, and afterward Nimpha a Virgin, both which vvhere for the same martyred vvith him. See the Greeke menaloge 1. Feb. Procop. l. i. de ædif. Iustin. Imp. of the famous Church erected in honour of S. Tryphon in Constantinople and others.</i>	
A	350	12	C. R. <b>Martini Episcopi &amp; Confessoris</b> duplex. <i>This is that renouued S. Martin B. of Tours in France, though borne in Hungary of heathen parents, and at 10. yeares old vvas called by God to be a Christian against their vvilles, and afterward liued a most holy life, of vvhome all antiquity do vveryte most honorably, as Sulpitius Seuerus in his life, S. Paulinus B. of Noia, Greg. Turon. and others.</i>	
b	437	13	C. R. Martini Papæ & mart. <b>Semiduplex.</b> <i>This Pope vvas borne in Italy, &amp; fate in the Roman Sea vnder Constans the Emperor of Constantinople, vvho being infected vvith Arrianisme vvas offended vvith him for that he condemned one Paulus an hereticall patriarch of Constantinople, and caused him to be apprehended in Rome sent into Banishment to an Island of Mare Aegeum, vvhere he died vvith misery. See Sur. tom. 6. and many others.</i>	
c		14	M. R. Arcadij & Sociorum mart. <i>Vvith this Arcadius vvhere put to death by exquisite torments in Spaine three others named Paschasius, Probus, &amp; Eutychianus vnder Gensericus K. of the Vandalls for that they vvould not yeld to Arrian heresie. See an excellent Epistle of Antoninus B. of Constantinople in those dayes vnto Arcadius exhorting him to Constancy. &amp; others.</i> M. R. Laurentij Episcopi & Confessoris. <i>This vvas</i>	

Litt. Ann. Dies			Fox his Calendar. <i>November.</i>	
dñic.	Chr.	mens.		
f	1546	10	<p><i>Roger Clark martyr.</i> This was a labourer also of the towne of Bury and fellow to the former Kirby, whose disciple he seemed to be for that he followed him in all things, and consequently holding his heresies also about the blessed Sacrament, was condemned and burned at the same towne of Bury. See <i>ibid.</i></p>	
g	1531	11	<p><i>Richard Bayfield aliàs Somersam mart.</i> This was an Apostata monke of the forsaide towne of Bury, whose office being, to receaue pilgrims that came by that monastery, he fell acquainted with two bricklayers of London, by whome he was instructed in the new doctrine, tooke a woman, cast of his coule, and became a booke-seller, &amp; at length was burned at the same place. See <i>ibid. num. 13. 14.</i></p>	
A	1556	12	<p><i>Iohn Clark Confessor.</i> This was a labouringe man of Kent, who being apprehended, and examined vpon new opinions was commyt- ted to the Castle of Canterbury, and there died, and by that meanes came to be registred by Fox for a Confessor, together with 4. other companions which do ensue. See <i>ibid. num. 15.</i></p>	
b	1556	13	<p><i>Dunstan Chittiden confessor.</i> This was another poore man of the former company impriso- ned at Canterbury, and though they agreed not in their answers, <i>but vpon ignorant simpli- city</i> (saith Fox) <i>swaued a little in the num- ber of Sacraments</i>: yet were they so resolute and willfull to go to the fire, as nothing could stay them. See <i>ibid. num. 15.</i></p>	
c	1556	14	<p><i>William Foster confessor.</i> This was another of them</p>	



Litt. ñic.	Ann. menf.	Dies menf.	The Catholike Calendar. <b>Nouember.</b>
			<i>vvas a holy B. of Dublyn in Ireland, vvhoſe excellent life aud acts you vv may ſee ſett downe at large in Sur. tom. 6, vvpon this day. He vv was Canonized by Pope Honorius 3. in the 10 yeare of his Popedome, vvvhich vv was of Chriſt 1214.</i>
<b>d</b>	561	15	<b>c. s. Machuti Episcopi &amp; Confessor. duplex.</b> <i>This vv was a holy man of the Brittish nation, vvho vv was othervvvaiſe called Meclouius before the Conuerſion of the Engliſh nation by S. Auſten: He vv was of rare life for vertue, and vv wrought diuers miracles, and vv went into leſſer Brittainy, vvwhere he vv was made B. and died finally in France, his life is vv rytten by Sigebert, in Sur. to. 6. and in his chron. an. 561. Tritem. de vir, Illuſtr. lib. 3. cap. 35. and others.</i>
<b>e</b>	1240	16	<b>c. s. Edmundi Episcopi &amp; Confess. duplex.</b> <i>This man vv was Archbiſhop of Canterbury, vvho after a holy life, ſeing the liberty of his Church to be greatly infringed, &amp; many diſorders grovv vvvhich he could not remedy, choſe rather to go into voluntary baniſhmēt, &amp; ſo rettyred himſelfe to a religious life in a monaſtery in France by Sueſſon, and ſix years after his death vv was canonized by Innocentius 4. to vvitt an. 1546. See Math. Paris hoc an. Pol. Virg. lib. 16. and others.</i>
<b>f</b>	1200	17	<b>c. s. Hugonis Episcopi &amp; Confessor. duplex.</b> <i>This holy man vv was by nation a Burgundian of the order of Carthuſians, vvho through the fame of his learninge and holynes of life, being called into England by K. Henry the ſecond, vv was made firſt prior of a monaſtery of his order at Wydam, and then B. of Lincolme, vvwherein he liued and died very holily; and 20. years after his death to vvitt 1220. he vv was canonized by Pope Honorius 3. See Math. Paris. Silueſter Giraldus Sur. to. 6. and others.</i>

Litt. Dñic.	Ann. Chr.	Dies menf.	Fox his Calendar. <i>Nouember.</i>
			them that died in the foresaid Castle of Canterbury vnder Q. Mary, or rather he was Captaine of all the rest, though none more ignorant then he: he said yt was as good to carry the gallowes about in procession for them whose Fathers were hanged, as to carry the crosse in memory of Christs passion. See <i>ibid. num. 15. &amp; 16.</i>
d	1556	15	<i>Alice Potkins confessor.</i> This was the wife of a poore craftesman, but so malepart in new doctrines, and so proud therwith, that being asked by the commissionars of her age, answered, that accordinge to her old byrth she had 49. years, but accordinge to her new byrth she was but of one yeare old. See <i>cap. ibid. num. ibid.</i>
e	1556	16	<i>Iohn Archer confessor.</i> This was the last of the former crew of Canterbury Castle Confessors, by occupation a weauer, and in his opinions he professed to hold with the others; for some of them (saith Fox) graunted but one Sacrament, <i>which is Christ hanginge on the Crosse.</i> See <i>ibid.</i>
f	1557	17	<i>Iohn Hooke martyr.</i> Of this man Iohn Fox wryteth no more, but that he read, that in this present 1556. was burned one <i>Iohn Hooke</i> a true wittnesse of the Lords truth at <i>Chester. &amp;c.</i> but what this truth was, and how truly <i>Hooke</i> did wittnesse the same he sheweth not in particular. See <i>ibid. num. 17.</i>

Lit. Ann <sup>y</sup>	Dies	The Catholike Calendar. <b>Nouember.</b>	
Dñic. Chr.	mens.		
g	325	18	C. R. Dedicat. Basilicarum Petri & Pauli. duplex. <i>This is the memory of that day, when Constantine the great 300. yeares after Christ, did lay the foundation of 2. famous Churches of S. Peter and S. Paul in Rome, consecrated by Pope Siluester, but longe before this, euen from the said Apostles martyrdoms, their bodyes were honoured with great concourse of Christian people, as youv may see in Euseb. lib. 2. hist. cap. 24. and others.</i>
A	236	19	C. R. Pontiani PP. & mart. <i>This Pope vvas a Roman borne, and gouerned that Sea vnder the Emperor Alexander Seuerus, by vvhome he vvas taken and cast into the Iland of Sardinia vvhich in those dayes vvas very barbarous, and of an vnvvholosome ayre, vvherein after many miseries suffered, he died. See Dam. in his life Niceph. lib. 5. hist. cap. 26. and others.</i>
b	870	20	c. s. <b>Edmundi Regis</b> & mart. duplex. <i>This vvas K. of the east Angles to vvitt Norfolke, Suffolke, and some parts adioyninge, he vvas martyred for Confession of Christian faith by Hinguar a Danish King, that entred that contrey by violence: aftervvard he had a goodly Church and monastery erected vnto him at a towne called of his name S. Edmonds-bury. See Abbo Floriacens. in his life. Sur. tom. 6. Stow. and others.</i>
c	598	21	M. R. Columbani Abbatis. <i>This vvas a renowned monke of Scotland vvho vvas the founder of many monasteryes, and after a longe religious life made a blessed end aboue 1000. years gone. Many authors do vvryte of him, as Sigeb. in chron. an. 598. Vincent. in spec. l. 23. c. 4. Trit. de vir. Illust. l. 2. c. 5. and others.</i>
d	226	22	C. R. Cecilix virg. & mart. <b>Semiduplex.</b> <i>This vvas a noble Virgin of Rome, vvho being espoused vnto Valerianus a heathen, brought both him &amp; his brother Tiburtius to be Christians,</i> and

Litt.	Ann <sup>o</sup>	Dies	Fox his Calendar. <i>November.</i>	
Dñic.	Chr.	mens.		
g	1557	18	<p><i>John Hallingdale martyr.</i> This was a simple ignorant fellow burned in Smithfield, who stood vpon this point principally, that such as were condemned in these dayes for here-tiks were true Saints; which yow may see how he proueth out of the Apocalips, <i>ibidem num. 17. 18.</i></p>	
A	1557	19	<p><i>VWilliam Sparrow mart.</i> This was companion of the forsaide <i>Hallingdale</i>, and burned with him in Smithfield; he was a seller, and spreader of seditious ballads, and once before had recanted and submitted himselfe to the B. of London, but now fallinge into relapse, and standinge therein obstinately was burned. See <i>ibid. num. 17. 18. 19.</i></p>	
b	1557	20	<p><i>Ricard Gibson mart.</i> This was the third companion burned also in Smithfield with <i>Hallingdale</i> and <i>Sparrow</i>, but that he was much more arrogant then any of them both, refusing to answere to such articles, as were proposed vnto him by the B. rather proposinge other to him againe about Antichrist, and the beast in the reuelation, the whore of Babylon and the like. See <i>ibid. num. 17. 20.</i></p>	
c	1558	21	<p><i>Alexander Gouch mart.</i> This was a weauer of shredded Couerletts, who vsing to the house of one Alice Driuer at <i>Grosbottle</i> in Suffolke, was so peruered by her, with new opinions of those dayes, as he was content to go to the fire for the same; he was taken in a haygulse with the said <i>Alice</i>. See <i>ibid. nu. 21.</i></p>	
d	1558	22	<p><i>Alice Driuer martyr.</i> This was the doctrix of the forsaide weauer, who was so malepart and contumelious before the iudges, as first her eares were cutt of, for callinge <i>Q. Mary Iezabell</i>,</p>	



Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	The Catholike Calendar. <b>November.</b>
e	103	23	<p>and to suffer martyrdom with her for Confession of Christian faith together with Pope Urbanus, who baptized them. See their admirable history in Sur. tom. 6. Lippom. tom. 5. and others.</p> <p>c. R. Clementis Papæ &amp; mart. <b>Semiduplex.</b> This Pope was of the Roman nobility, an ancient scholler of S. Peter and S. Paul, and sate in the Sea of Rome, in the third place after S. Peter; he was cast into the Iland of Lycia by the Emperor Traian to geather with many other Christians, for Confession of Christian faith; and in the end was throwne into the Sea with an anchor at his necke. See the Roman Mart. Dam. in his life, Lippom. tom. 5. and others.</p>
f	294	24	<p>c. R. Chrysogoni mart. This was a noble man of Rome, under Diocletian, who after the losse of all his goods, and two yeares imprisonment, was sent for by the Emperor to be brought bound to Aquileia, where he was, thinkinge by fayre meanes and promises to draw him to deny Christ, but when he could not, he caused him to be beheaded. See Sur. tom. 6. Mombr. tom. 1. Niceph. lib. 14. and others.</p>
g	302	25	<p>c. R. <b>Catharina virg. &amp; mart. duplex.</b> This was a noble Virgin of Alexandria in Egypt, greatly renowned both for her nobility, rare learning and constancy in Christian religion, for which after many torments, she was beheaded by commandement of Maximinus the Emperor. See her story in Sur. to. 6. Metaphrast. Lippom. to. 5. Rom. mart. and others.</p>
A	313	26	<p>c. R. Petri Alexandrini Episcopi &amp; mart. This was that renowned B. of Alexandria in Egypt, who first of all did excommunicate Arius the Archheretike being a Priest of his Church for mouinge new opinions against the diuinity of Christ: unto whome, when he was in prison and</p>

Litt.	Ann.	Dies	Fox his Calendar. <i>Nouember.</i>	
dnic.	Chr.	mens.		
			<i>zabell</i> , and after many disputations with diuers learned men, she would needs burne for her new doctrine. See <i>ibid. num. 22.23.24.25. &amp; deinceps.</i>	
c	1558	23	<i>Philip Humfrey mart.</i> This was a simple poore man burned at Bury vpon the last yeare of Q. Maryes raigne, togeather with two Brethren <i>Iohn</i> and <i>Henry Dawy</i> : Fox setteth not downe any of their opinions, but saith that they suffered for the true testimony of Iesus Christ: See <i>cap.15.num.30.</i>	
f	1558	24	<i>Iohn Dawy</i> and <i>Henry Dawy mart.</i> These were the 2. brethren companions of <i>Humfrey</i> named by Fox in the precedent day, and burned with him at Bury, but for that we know not their opinions for which they were burned, we can determine nothinge of their sanctity. See <i>ibid.</i>	
g	1558	25	<i>Iohn Cornforth martyr.</i> This was an artificer of <i>VVortham</i> in Kent, who with 4. others 2. men and 2. weomen were burned at Canterbury for new opinions, not aboue six dayes (saith Fox) before the death of Q. Mary, their phantastically assertions yow may see sett downe in part out of Fox togeather with their obstinacy therin. <i>ibid. num. 31.</i>	
A	1558	26	<i>Christophor Broune martyr.</i> This vvas a husbandman of <i>Maydstone</i> in Kent, and companion to the foresaid <i>Cornforth</i> and burned also with him for the same puerfity of opinions: They held that opinion of Luther against Caluynists, that Christs body was	

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present,

Litt. Dñic.	Ann. Chr.	Dies mens.	The Catholike Calendar. <i>November.</i>
			<i>and cond. mned to dy by Maximinus Emperor, and some Priests came vnto him to intreat for Arrius, Christ appeared, and bidd him neuer to receyue him into his Church againe. See Ruffinus lib. 1. hist. cap. 14. Athan. orat. 2. cont. Arr. Euseb. lib. 7. cap. vlt. and others.</i>
b	428	27	<i>M. R. Iacobi intercisi mart. This is a renou- ned martyr of Persia vwho being a Christian, and hauinge by the persuation and allurments of K. Isdegald denyed his faith, tooke such repen- tance therof, that he went vnto the King and recalled that Act, vwhereupon he vvas dravvne in peeces vvith horses. See Niceph. lib. 14. c. 20. Sur. to. 6. &amp; 7. and others.</i>
c	298	28	<i>M. R. Rufi mart. This Rufus being a young man of the Roman nobility vvas conuerted to Chri- stian faith by S. Chrysogonus, of vvhome vve spake a little before, togeather vvith his vvhole family, vvherof Diocletian the Emperor being aduertised, caused them all to be put to death: See the Rom. mart. Pet. in catal. lib. 10. c. 120. and others.</i>
d	309	29	<i>C. R. Vigilia. Sturnini &amp; Sifinij mart. Of these two, the first vvas an old man, the second vvas a Deacon, and both of them put to death by many torments vnder Maximinian the Em- peror at Rome, in via salaria, vvhere there vvas a memorable Church erected in their honour. See their acts in Sur. tom. 1. and the acts of S. Marcellus. and others.</i>
e	62	30	<i>C. R. <i>Andreæ Apostoli.</i> duplex.</i>

Litt. Dñic.	Ann <sup>o</sup> Chr.	Dies mens.	Fox his Calendar. <i>November.</i> present in the Sacrament of the Altar <i>only in the vse, &amp;c.</i> See <i>ibid. num. 31. 32.</i>
b	1558	27	<i>John Hurst mart.</i> This was the third consort of the forsaide crew, he was inhabitant of <i>Ashford</i> in Kent, and burned at Canterbury, with the fotesaide <i>Cornforth</i> and <i>Broune</i> , with whome he concurred in their heresies, and obstinacy for defence of the same. See <i>cap. 15. num. 31.</i>
c	1558	28	<i>Alice Snot mart.</i> This was a younge woman of the same company burned at Canterbury with them for heresie she was extreeme willfull and arrogant, and when she came to the fire side she sent for her Godfather and Godmothers, and recyted to them the common Creed, and asked them whether they had promised any other thinge for her at her baptisme, and they answering no, she willed all to beare her wittnes therof, and so she was burned. See <i>ibid. num. 33. 34. 35.</i>
d	1558	29	<i>Katherine Knight martyr.</i> This was another simple, wilfull and obstinate woman of the same company, who tooke her selfe to be a prophetesse by readinge of scriptures; see her story <i>ibid. num. 33.</i>
e		30	<i>Andrew Apostle.</i>



**The Moneth of December.**

f	296	1	M. R. Olympiadis mart. <i>This vvas a man that had byn consull in Rome, and lyuinge at the citty of Ameria in Vmbria, vvas conuerted by a blessed vvoman named Firmina to Christian faith, vvhich Diocletian the Emperor vnderstanding, caused him by many torments to be put to death in the same place. See the Rom. mart. and the register of that Church of Ameria and others.</i>
g	353	2	c. R. Bibianæ virg. & mart. <i>This vvas a Roman Virgin daughter to one Faustus and Daphrofa both Martyrs for Christian religion, vvwhose example this Virgin imitatinge, gaue her life for confession of the same faith and religion vnder Iulian the Apostata. See Pet. in catal. l. 2. c. 19. the Rom. mart. and others.</i>
A	190	3	M. R. Lucij Regis. <i>This vvas the first Christian King, vvherof there is mention amonge the Britans, being conuerted by S. Fugatius and Damianus sent from Rome by Pope Eleutherius, about the yeare of Christ 177. as Marianus Scotus holdeth, vvherof See Bed. lib. i. hist. c. 4. and others, as also the first part of this Treatise Cap. 4.</i>
b	1099	4	c. s. <i>Osmundi Episcopi &amp; Confess.</i> duplex. <i>This vvas the second B. of Salisbury after the translation of that Bishoppricke from Shirborne to that place: he vvas a man of rare life, and first reduced the order of seruice to the vse of Sarum, as Polidor, and others do recount, and died mest holily an. 1099. and vvas Canonized by Pope Calixtus. 3. See Pol. Virg. l. 9. hist. &amp; lib. 23. Rom. mart. and others.</i>

## The Moneth of December.

- |   |      |   |  |
|---|------|---|--|
| f | 1534 | 1 | <i>William Tracy esquier confess.</i> This man was of Todington in Glocester-shire, who died in the 22. yeare of the raigne of K. Henry the 8. and being infected with heresie, as was thought, made a phantasticall testament, saying it imported not where his body was buried, and that good works did not make a good man, &c. for which his body was taken vp & burned the next yeare after, and so made a Martyr of Fox his Calendar. See <i>cap. 16. num. 4. 5.</i> |
| g | 1545 | 2 | <i>Peter Sapience mart.</i> This wise man, or man of wisdome is only found in Fox his Calendar, whether by error or no I know not, but nothinge I find of him in his Acts and Monuments, neyther seemeth yt an English name, but that he was borrowed from abroad, yf there were any such man at all. See <i>ibid. num. 4.</i>   |
| A | 1545 | 3 | <i>George Bucker aliàs Damlippe mart.</i> This was a certayne Apostata Priest, hanged, drawne and quartered in Calice for treason against K. Henry the 8. in the last yeare, sauing one, of his raigne, and was not burned at all, as Fox confesseth, and therby vniustly commeth he into this Calendar. See <i>ibid. num. 6, 7.</i>   |
| b | 1531 | 4 | <i>An old man of Buckingham-shire mart.</i> Of this old man I find neyther name, nor gests, nor place, nor his cause of martyring in Fox, but only by certayne ghesles a farre of. See <i>ibid. num. 8. 9.</i>   |

Litt. Ann. Dies			The Catholike Calendar. <b>December.</b>	
dn̄ic.	Chr.	menf.		
c	531	5	c. R. Sabbæ Abbatis. This was a holy Abbot in Palestina, which both by sanctity of life and learninge did illustrate the Church of God much in his dayes, he is highly commended by all auncient wryters, & died when he was 94. yeres old under Iustinian th'Emperor. See Ioan. Diac. in the life of S. Greg. lib. 1. cap. 9. where he talketh of S. Sabba his Church in those dayes in Rome. and others.	
d	320	6	c. R. Nicolai Episc. & Confess. <b>Semiduplex.</b> This is that most renowned B. of Myra in Lycia, who hauinge passed the persecution of Diocletian in Banishment, was recalled by Constantine the great to the Councell of Nice, where he wrought diuers miracles: See Niceph. lib. 3. hist. cap. 14. Lippom. tom. 5. Sur. tom. 6, and others.	
e	390	7	c. R. <b>Ambrosij Episcopi &amp; Confessoris Eccl. Doctoris.</b> duplex. This was that renowned Father and Doctor of the Church B. of Milayne, who amonge other notable deeds conuerted S. Austen from the heresie of Maniches to Christian religion: and the festiuall memory of his departure is celebrated as well by the Grecians as by the Latyns: See their menaloges, and his life wrytten by Paulinus, and others.	
f		8	c. R. <b>Conceptio B. Mariæ.</b> duplex. This memory of the immaculate Conception of the Mother of God by the grace & pouer of her sonne, that preserved her from all iniquation of sinne, though yt were obserued in the Church both Greeke and Latyn of more auncient tyme; yet the publike celebration therof began first in the Church of England in the tyme of William Conqueror upon priuate deuotion of some holy men, and was after admytted by the whole Church. See Baron. upon the Rom. mart. die 8. Decemb. and others.	

Litt.	Ann	Dies	Fox his Calendar. <i>December.</i>	
dñic	Chr.	mens.		
c	1381	5		
d	1517	6	<p><i>Two gray friars martyrs.</i> These mens names also, or sur-names, or any other particulars concerning them, do I not find in John Fox his Acts and Monuments, wherby I gather, that this moneth (his store of particular martyrs saylinge) he meaneth to furnish vp with generall names, as also with borrowed ghospellers from abroad; see <i>ibid. num. 8.</i></p>	
c	1517	7	<p><i>Robert Ward confessor.</i> This was a third artificer called before the commissioners togeather with the former 2. about certayne heresies laid to his charge, which cause John Fox thinketh sufficient to make him a Confessor and Saint of his Calendar, <i>ibid. num. 10.</i></p>	
f	1522	8	<p><i>A Scholler of Abbouile mart.</i> Of this martyr also called as it seemeth from Abbouile in Picardy vpon the yeare of Christ 1522. &amp; 13. of <i>K. Henryes</i> raigne as heere Fox noteth in his Calendar, I find nothinge afterward declared in his Acts and Monuments: so as he seemeth to be greatly strayned in finding out Saints eyther forrayne or domesticall, to fill vp this moneth, whervpon he is forced also to lay hands on a Iew, vpon the next day followinge. See <i>cap. 16. num. ibid.</i></p>	



Litt.	Ann <sup>9</sup>	Dies	The Catholike Calendar. <b>December.</b>	
Dñic.	Chr.	mens.		
g	298	9	<p>M. R. Leocadiæ virg. &amp; mart. <i>This vvvas a renowned Virgin of the citty of Toledo in Spaine, vvhere she suffered martyrdome vnder Diocletian the Emperor, and had diuers Churches in old tyme erected vnto her, and sundry Councells of Toledo are kept in her Church. See Vafæus in chron. Pet. de natal, in catal. lib. I. cap. 48. Marian. Sicul. l. 5. Rerum Hispan. and others.</i></p>	
	313	10	<p>C. R. Melchiadis PP. &amp; mart. <i>This Pope vvvas borne in Africa, and fate in the Sea of Rome vnder Maximinus and Licinius, of vvwhose persecution he vvvas partaker, &amp; therby called Martyr in the ancient Church, though aftervvvard he died in his bed, vvhen Constantine had giuen peace to the Church. his successor vvvas Pope Siluester. See Dam. in his life, and others.</i></p>	
b	384	11	<p>C. R. Damasi PP. &amp; Confessor. <b>Semiduplex.</b> <i>This Pope vvvas by nation a Spaniard, but of great learninge and rare life, vvho called togeather the councell of Constantinople, and condemned the heresie of Eunomius and Macedonius therin, as also he condemned the false Councell of Arimine, gathered against the Councell of Nice in fauour of the Arrians. See Zozom. l. 6. cap. 23. Niceph. in chron. S. Austen, ep. 165. and others.</i></p>	
	274	12	<p>M. R. Synesij mart. <i>This man did serue the Church of Rome in tyme of S. Syxtus Pope, and S. Laurence Deacon, to vvhome this Synesius serued in the office of Lector, and being zealous to conuert pagans to Christian religion, he vvvas accused therof to Aurelianus the Emperor, and by his commandement put to death. His festiuall day is also solemnely kept amonge the Grecians, as you vv may see in their menaloge. And the Rom. mart. and others.</i></p>	
d	299	13	<p>C. R. Lucia virg. &amp; mart. <b>duplex.</b> <i>This vvvas a Virgin of Syracusa in Sicily of very noble parentage,</i></p>	

			Fox his Calendar. <i>December.</i>	
Litt.	Ann.	Dies		
dñic.	Chr.	menf.		
g	1528	9	<i>A Iew martyr.</i> This Iew (saith Fox) was first a Christian, & then put to death for the same by the Turks in Constantinople, but whether the Iew were a Protestant, whilst he was a Christian, & so died for Protestants religion, Fox telleth vs not: See <i>ibid. num. 10. &amp; 11.</i>	
A	1515	10	<i>Richard Hunne mart.</i> This was a Marchant-taylor of London, who some 2. or 3. yeares before the risinge of Luthers doctrine, was put into the Lollards towar for Wickliffianisme, where fearinge the sentence that was likely to haue byn giuen against him, he hanged himselfe as the magistrats said, and proued. See the discussion of that matter <i>ibidem num. 12. 13. 14. &amp; deinceps.</i>	
b	1531	11	<i>John Tewksbury mart.</i> This was a leather-seller of London who in the 22. yeare of the raigne of K. Henry the 8. defended certayne heresies most arrogantly before <i>Tonstall</i> then B. of London: as for example, <i>that euery man is Lord of whatsoeuer another hath: that the Ieues put Christ to death with good intent, &amp; zeale,</i> and other such like. See <i>ibid. n. 20. 21. 22.</i>	
c	1555	12	<i>James Gore and William Wiseman confessors.</i> These were two other Confessors, the first a poore man that died in prison at Colchester, the other a <i>Cloth-worke</i> of London, that died in the Lollards towar, both of them saith Fox for the right and truth of Gods worde. but no more in particular. See <i>ibidem num. 23.</i>	
d	1557	13	<i>John Philpot preacher martyr.</i> This rubricate martyr was borne in Hampshire afterward	

Litt. Dñic.	Ann. mens.	Dies mens.	The Catholike Calendar. <i>December.</i>	
e	138	14	<p>rentage, vvhho refusinge to marry in resp. et of the vow of virginity vvhich she had made, vvas accused to Palscaius president of that countrey vnder Diocletian, vvhho after many torments vsed towards her, vvhich she miraculously endured, he caused her to be beheaded. See her story at large in Sur. tom. 6. Sigeb. lib. de vir. illustr. cap. 172. and others.</p>	
f	450	15	<p>M. R. Spiridionis Episcopi &amp; Confessoris. This vvas B. of Cyprus in the tyme of Maximinus the persecutinge Emperor, and of Constantine the good Emperor that followued him; by the first he had his right eye pulled out, togeather vwith many others Confessors: by the second he vvas much honoured &amp; called to the Councell of Nice, vvhether among other things, he conuerted a heathen philosopher by disputation. See of him Euseb. lib. 10. hist. cap. 3. Socr. lib. 1. cap. 8. Zozom. lib. 1. cap. 11. and others.</p>	
g	402	16	<p>M. R. Valeriani Episcopi &amp; mart. This vvas a B. in Africa in S. Austens tyme vnder Gensericus the Arrian K. vvhho beinge of 80. yeares old, vvas commanded by him, to giue him his Church Vessells, vvhich he denyinge to do vvas cast into the fields vwith commaundement that no man vnder paine of death should succour him, and so he died for hungar and cold. See Vict. Vticens. l. 1. de Persecut. Vandal. Mart. Rom. and others.</p>	
			<p>M. R. SS. Virginum Africanarum mart. These vvere a great number of Catholike young vveomen and virgins, vvhich in Africa vnder Hunnericus an Arrian K. of the Vandals suffered death by intolerable torments of burning of their breasts, and the like, for that they wouold not admitt the Arrian heresie, nor yet falsely accuse Catholike Bishoppes to haue abused their bodyes. See Victor. Vticens. lib. 1. de Persecut. Vandal. Mart. Rom. and others.</p>	

Litt.	Ann.	Dies	Fox his Calendar. <i>December.</i>	
Dñic.	Chr.	mens.	ward came to be Archdeacon of Winchester, and after that againe fallinge into new opinions in K. Edwards, dayes he was called to accoumpt for the same vnder Q. Mary, and many meanes vsed to recall him, which not takinge place, he was at last burned in Smithfield. See his story <i>cap. 16. num. 24. 25. 26. &amp; deinceps.</i>	
e	1557	14	<i>John Rough preacher mart.</i> This <i>Rough</i> was a Dominican friar in Scotland, who runninge from thence into England in the beginninge of K. Edwards dayes, when free liberty was giuen to all sorts of apostataes to resort thither, he tooke a woman named <i>Kate</i> vnder the name of wife; but in Q. Maryes dayes after diuers examinations and conuictions of heresies, he was burned in Smithfield. he was also minister of the secret Congregation of Protestants in those dayes in London. See <i>ibid. num. 31.</i>	
f	1557	15	<i>Margaret Meringe marty.</i> This was a poore pratlinge woman of London, excommunicated out of the foresaid Protestant congregation by Friar <i>Rough</i> the minister therof, for her euill demaynor, as Fox confesseth, but yet for that she was burned herseife also afterward for her obstinate standing in heresie. Fox is content to take her in for a martyr. See <i>ibid. num. 32.</i>	
g	1557	16	<i>Thomas Tiler and Mathevv Vvither confessor.</i> Why these 2. men are made Confessors by Fox I know not, nor do I find any thinge of them in his acts, but yt is probable, that they were in some trouble for the new ghospell in those dayes, and a very small matter in that kind is sufficient for Fox to canonize Confessors: See <i>ibid. num. 33.</i>	



Litt. Dñic.	Ann. Chr.	Dies mens.	The Catholike Calendar. <i>December.</i>	
A	87	17	<p>M. R. Lazari Episc. &amp; confessoris. <i>This was that Lazarus brother of S. Mary Magdalen and Martha, whome our Sauour raised from death to life Ioan. II. who afterward with his two sisters flyinge the persecution of the Iewes, came to Marseeles in France, and there was made Bishopp, and both liued and died in great holynes. See the acts of S. Mary Magdalen, S. Martha, S. Maximinus; the Greeke menaloge, and Rom. mart. and others.</i></p>	
b	252	18	<p>M. R. Gratiani Episcopi &amp; Confess. <i>This was the first B. of Towars in France, ordayned by S. Fabianus Pope of Rome upon the yeare of Christ 251. he wrought many miracles in his life, and was a man of admirable vertue. Of whose acts you may see at large. Greg. Turon. his successor in the same sea lib. 1. de gest. Franc. cap. 3. &amp; lib. 10. cap. 31. and others.</i></p>	
c	253	19	<p>M. R. Nemesij mart. <i>This man being a souldiar in Alexandria of Aegipt, and knowne to be a Christian, was first accused of theft, but being quitt for that, and diuers other souldiars condemned, he was accused presently for religion, which he confesseinge: Aemilianus the Iudge gaue sentence, that he should be put to death with th' other theeues, but first be beaten twice as much as any of them. he suffered vnder Decius the Emperor. See Euseb. lib. 6. cap. 34. and the Epistle of S. Dionys. Alexand. where in his martyrdome is recounted, Rom. mart. and others.</i></p>	
d	340	20	<p>Vigilia. M. R. Philogonij Episc. &amp; Confess. <i>This man was B. of Antioch, and hauinge byn a famous lawyer before, was afterward a zealous defender of Catholike religion against Arrius, who was wont to call this Philogonius his principall aduersary as saith Epiphan.</i> har.</p>	

Litt.	Ann <sup>9</sup>	Dies	Fox his Calendar. <i>December.</i>
Dñic.	Chr.	mens.	
<i>A</i>	1550	17	<p><i>John Dale confessor.</i> This was a husbandman of the towne of Hadley in Suffolne, who hauinge byn insolent, and rayled extieemely in the Church openly vpon <i>Maister Neuill</i> his pastor, and this in tyme of diuine seruice, he was put for the same into the cage, and afterward sent to prison at Bury, where he died. See <i>ibid. num. 33.</i></p>
<i>b</i>	1550	18	<p><i>William Plaine, Elizabeth Larvson and Iohn Glouer confessors.</i> Of these 3. Confessors, the first was a busy fellow of London, who in K. Henryes dayes had byn putt into the towar for carryinge of letters to one <i>Doctor Crome</i>, As Fox affirmeth; the second was an vnquiett woman imprisoned at <i>Bredfeld</i> in Suffolke. The third was imprisoned at <i>Lichfield</i>; but yet all three died in liberty and in their beds. See <i>ibid. num. 34.</i></p>
<i>c</i>	1526	19	<p><i>Nicolas Burton and Thomas Rhedonensis Earle mart.</i> The first of these two was an English marchant burned at Siuill in Spaine for Caluinian opinions, vpon the fifth yeare of Q. Elizabethes raigne. The second <i>Rhedonensis</i> was no Earle, but a french Carmelite friar of whome we haue treated before the 10. day of February, and he is put twise into this Calendar of Fox. See <i>cap. 16. num. 35. 36.</i></p>
	1436		
<i>d</i>	1497	20	<p><i>Picus Mirandula confessor.</i> This was a younge noble man of Italy of rare learninge in the last age sauinge one, and most Catholike in Religion so as Fox doth him exceeding great iniury and dishonour to putt him in heere amongst such a rabble of burned heretiks, whome</p>

hær. 69. S. Chrysoftome did preach in his Church upon his festiuall day, which sermon is yet extant to. 3. Operum. See also S. Hierome, Niceph. and others.

e 75 21

f 253 22

C. R. **Thomæ Apostoli.** duplex.

M. R. Chæremonis Episcopi & Soc. mart. These are very aũcient Martyrs, vvhho in the persecution of Decius, as S. Dionys. Alexandrin. that vvas an eye-vvittnes testifieth, vvhere driuen out of Alexandria into a vvildernesse in great number, vvherof some vvwere deuoured vvith beasts, others died vvith hunger and cold, others vvwere slaine by theeues & barbarous heathens. See their vvhole story in Euseb. lib. 6. hist. c. 34. taken out of S. Dionys. Mart. Rom. and others.

g 254 23

M. R. Victoriæ virg. & mart. This vvwas a noble Roman Virgin, vvho against her vvill, being espoused vnto Eugenius a pagan, vvould not marry, vvherupon she being accused for Christian Religion, and that she had drawne many other young vvwomen to the same purpose of virginity vvithin the Citty of Rome, she vvwas putt to many torments, and finally passed thorovv vvith a sword. See the Rom. Mart. and S. Adelmus lib. de laud. virg. Pet. in catal. lib. I. cap. 83. and others.

A 253 24

Vigilia. M. R. **Quadragesima virginum** mart. These 40. Virgins vvwere put to death togeather in the Citty of Antioch in the forsaid persecution of Decius but by different torm.nts, some sufferinge more, some lesse. See the mart. of S. Bede. Vsuard. Ado. Vandelbert Pet. in catal. lib. I. cap. 89.

b 25 25

C. R. **Natiuitas Domini nostri Iesv Christi.** duplex.

c 27 26

C. R. **Stephani Protomartyris.** duplex.

d 28 27

C. R. **Ioannis Apostoli & Euangelistæ.** dupl.

e 29 28

C. R. **SS. Innocentium** mart. duplex.

Litt. Dñic.	Ann. Chr.	Dies mens.	Fox his Calendar. <i>December.</i>	
			whome he from his hart did most earnestly detest. See <i>cap. 16. num. 37. 38. 39. &amp; deinceps.</i>	
e f	1513	21	<i>Thomas Apollie.</i>	
		22	<i>Erasmus Roterodamus confessor.</i> The like iniury and violence is done heere to Erasmus in puttinge him into his Calendar amongst Lutherans and Zuinglians (whome in his life he detested) as was before to <i>Picus Mirandula</i> , though not so great, for that by his indiscreet and rash wrytings he gaue occasion to the said heretiks to build on him diuers opinions, which he grieuously afterward repented. See <i>ibid. num. 41. 42. 43. &amp; deinceps.</i>	
g	1549	23	<i>Martyn Bucer confessor.</i> This man was by lynage a lew, by profession a Dominican friar, who leauinge his habitt tooke a woman after the example of <i>Luther</i> , whose scholler he was, though afterward he left his doctrine and followed <i>Zuinglius</i> , but repented and returned; yet after that againe he brake from him once more and taught Zuinglianisme in England, and died so doubtfully, as diuers thinke that he died in Iudaisme. See <i>ibid. num. 58. 59. 60. &amp; deinceps.</i>	
A	1551	24	<i>Paulus Phagius confessor.</i> This was a German Priest companion to <i>Bucer</i> for his iorney into England in K. Edwards dayes, they both hauinge byn expelled from <i>Strafsburge</i> a little before for seditious preachers: he died in England: see <i>ibid. num. 67. 68.</i>	
b		25	<i>Nativity of our Lord.</i>	
		26	<i>Stephen mart.</i>	
d		27	<i>John Euangelist.</i>	
c		28	<i>Childermasse.</i>	



Litt. Dñic. f	Ann <sup>o</sup> Chr. 1172	Dies mens. 29	The Catholike Calendar. <i>December.</i> C.R. Thomæ Cantuariensis Episcopi & mart. <i>Semiduplex.</i> This excellent man of most holy life and Constancy S. Thomas Becker Archbischopp of Canterbury, vvas slaine in his owne Church by a conspiracy of vvicked men, vvithout com- mission or order of Iustice. Of vvhose rare mi- racles vvrought at his tombe after his death; as also of his most excellent vertues vvhile he liued many learned men do vvryte vvho liued vvith him, as Herbert aftervvard Caadinall. Ioan. Salisburgens. B. of Carnotum in France: William and Benedi&, two Abbotts of Can- terbury and others.
g	290	30	M. R. Sabini Episcopi & Soc. mart. This man vvas B. of Spoletum in Italy, and vvas put to death for Christian religion by many torments, under Maximianus the Emperor, togeather vvith Exuperantius & Marcellus his deacons, and Venustianus the president of that countrey, vvhome he had conuerted togeather vvith his vvife and children, all vvhich vvere martyred togeather. See Pet. in catal. lib.2. cap.19. Paul. Diac. de gestis Lombard. lib.1.c.5. and others.
A	335	31	C.R. <i>Siluestri PP. &amp; Confessoris.</i> duplex. This Pope vvas he, that baptized Constantine the great, confirmed the Councell of Nice, and did many other most excellent things, as appereth in the history of his life vvrytten by many authors, vvhich youv may read gathered togeather in Sur. tom.6. & Lippom. tom.5. and others.

The end of the Cath. Calendar.

Litt. Ann' Dies  
Dñic. Chr. mens.  
f 1559 29

Fox his Calendar. **December.**

*Philipp Melanchthon confessor.* This was one of the first and cheefest schollers of Luther, and one that most set forth and spread his doctrine at the beginninge, being himselfe but 22. years old, when first he began to interpret *S. Pauls* Epistles contrary to the old interpretation of the Fathers: afterward he became doubtfull and various, and his saluation is doubted of by those of his owne sect and others. See *cap. 16. num. 72. 73. 74. & deinceps.*

g 1562 30

*Peter Martyr confessor.* This was an Italian Friar, who runninge from thence, and makinge the ordinary entrance to the new gospel by taking a woman (as did also *Bernardinus Ochinus* another Friar of Italy) came both with their said weomen into England in the beginninge of K. Edwards dayes to plant the gospel: Albeit Peter Martyr was doubtfull at that tyme what Religion to beleue or teach. See *ibid. num. 90. 91. 92. & deinceps.*

A 1553 31

**King Edward the first Confessor.** This was the sonne of K. Henry the 8. and the first K. of England that euer was numbred amongst Protestants since yt was first a Kingdome, yf yet this may iustly be so numbred, seeing he was but 9. yeares old, when he tooke the crowne, and not fully 16. when he died. Both he and his Father were infinitely abused by the change of Religion, and perhaps himselfe may better be called a Martyr then a Confessor, seeing yt was the cause of his ruine. See *ibid. 97. 98: 99. usque ad finem.*

**The end of Fox his Calendar.**

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THE SUMME  
OF ALL SAINTS NAMED  
IN BOTH CALENDARS.

*In the Catholike Calendar.*

The number of all mentioned 1704. wherof are Popes Martyrs 27. Popes Confessors 8. Bishops Martyrs 37. Bishops Confessors 63. Virgins Martyrs 76. ( besides the 11000. slayne with S. Ursula ) Virgins Confessors 11. Kings and Queens Martyrs 3. K. and Q. Confessors 8. Other holy men and weomen Martyrs 3429. other men and weomen Confessors 42.

*All these were of one faith and Religion agreeable to the Roman at this day.*

*In the Foxian Calendar.*

The number of all mentioned 456. Bishops-pseudomartyrs 5. Bishops Confessors 1. Virgin martyrs 000. mayd-martyrs 3. Kings and Queenes Martyss and Confessors 1. Other men and weomen Martyrs 393. other men and weomen Confessors 53.

*These vvre of diuers sects and opinions, and contrary in many points the one to the other. As for example:*

Waldensians & Albigenians 13. Lollards & Wickliffians 36. Hufsits & Lutherans 78.

Zuin-

Zuinglians and Calninists 268. Anabaptists,  
Puritans, and doubtfull of what sect 59.

*Againe of these vvere.*

Husbandmen, weauers, sawyers, thoma-  
kers, curryers, smithes and other such like  
occupations 282. poore weomen and spin-  
sters 64. Apostata monkes & friars 25. Apo-  
stata priests 38. Ministers 10. puplike male-  
factors and condemned by the lawes for  
such 19.

*The greatest disputers of this ranke against the Ca-  
tholike Bishops and learned men vvere:*

M E N.

George Tankerfield a cooke. *August. 13.*  
John Maundrell a cowheard. *March 27.*  
Richard Crashfield a young artificer. *Mar. 28.*  
Raphe Allerton a taylour. *Septem. 19.*  
John Fortune in black-smith. *Sept. 30.*  
Richard Woodman an Iron-maker. *Iun. 23,*

V V E O M E N.

Ellen Ewring a Millers wife. *Aug. 23.*  
Ioane Lashford a marryed maide. *Ian 18.*  
Isabel Foster a Cutlers wife. *Ianuary. 17.*  
Anne Alebright a poore woman of Canter-  
bury. *Ian. 19.*  
Alice Potkins Spinster. *Nouemb. 15.*  
Alice Driue a famous doctrix. *Nou. 22.*



### To the gentle Reader.

Besides the faults escaped in the printinge, we praie the, gentell Reader, to correct these also, which chaunced in the wrytinge.

In the first part in the addition to the Catholikes *pag. 3.* for S. Ambrose added. *Read.* a deuout Bishopp added.

*Pag. 155. linea 2.* for Ioannes Diaconus that liued with him. *Read.* whoe liued not long after him.

In the third part and first six moneths *pag. 16. linea 22.* for Dioscorus an hereticall Bishopp of the same Sea. *Read.* an hereticall Bishop of Alexandria. *pag. 90. linea 4.* wee saw all that tyme. *Read.* we saw at that tyme. *pag. 108. linea 19.* cannot to be well. *Read.* cannot be well.

In the third part and last six moneths *pag. 27. linea ultima.* for declared by many. *Read.* declared by them by many. *pag. 119.* for and simple life. *Read.* and single life *pag. 132. linea 3.* sometimes abdinge certayne. *Read.* addinge certayne *pag. 187. linea 11.* two names. *Read.* two nauies. *pag. 190. linea 16.* which such taunts. *Read.* with such. *pag. 249.* dung-former one. *Read.* dung-farmer one.

A N

# AN OBSERVATION TO THE READER

## *About the multitude of Foxian Martyrs,*

Which in the former Calendar are recorded  
to haue suffered death, and other pu-  
nishments for their opinions.

**I**T may be (gentle Reader) and so com-  
monly it falleth out in the best natures,  
that thou vvilt haue a certayne horror  
of mynd, to see vnder one view so many  
burned for their opinions in Religion,  
as in this Calendar, hath byn laid before thee; and to  
some yt may seeme perhaps great rigor & cruelty (and  
so Fox endeauoureth euery vvhere to make yt appeare)  
and to others this cogitation may offer yt selfe, that at  
least vvayes these men and vveomen, that haue offered  
their liues so vvillingly for defence of their Religion,  
had some great inward testimony of the truth therof.  
But for the first, vvwhether yt vvas necessary iustice, and  
no cruelty to punish such vvillfull and malignant people;  
yow shall see yt proued perspicuously in the 17. Chapter  
of this booke, by the testimony also and practise of pro-  
testants themselues, vvherof I haue thought good to sett  
downe some examples in this place.

And for the second point, to vvitt, that this vvillinge  
or rather vvillfull sufferinge death in sectaryes for their  
particular opinions, is not to be called Constancy, but  
rather pertinacity, and no good prooffe at all of the

A

truth

Two  
points to  
be consi-  
dered.

truth of that, for vvhich they suffered: yow shall see discussed at large in the 4. Chapter of this booke, as also somewhat in the first, vvhere diuers examples are shewed of ancient heretiks, that professed this kind of Constancy, or rather audacity, much more to vitter appearance then Catholike Martyrs did. And yet further for thy better instruction heerin, I thought good to sett downe a brieife note of sundry heretiks, condemned and put to death in our countrey, different from the Protestants Religion; yea condemned and executed for the most part by Protestants themselues: So as heerby thou maist see, that neyther only Protestant Sectaryes do offer themselues to go to the fire, nor only the Catholike Clergy and Magistrate hath, or doth exercise such punishment vpon them. And finally I haue thought good also, to lay before thee heere at the beginninge certayne sentences of holy Fathers concerninge this matter, vvherby thou maist the better be directed to iudge of all the rest, that ensueth throughout the vvhole booke.

A NOTE

A NOTE  
OF SVNDRY HERETIKS  
AND SECTARIES,

Different in opinions both from  
Catholikes and Protestants  
of our dayes,

*VVho offered themselves to death for the defence  
of their said opinions.*

**I**N the yeare of Christ 1162. and eight yeare  
of K. Henry the second his raigne, thirty he-  
retiks that were commonly called Publicans,  
with their Captayne Gerrard entred into En-  
gland, were disputed withall in Oxford, and  
for that they would not yeld in their fond  
and blasphemous opinions, (denyinge among  
other points, Baptisme, Matrimony, and the Lords  
Supper) they were condemned to death, wher-  
at they did singe; *blessed are yow, vvhen men reuile  
and hate yow for truthes sake, &c.* as both Nuber-  
gensis and others do relate: and that being  
thrust out finally of all houses, and deprived  
of help, they died for cold and hunger, holding  
themselves for elect Martyrs of Christ.

Publican  
heretiks.

Matth. 16.

Gul. Nub.  
lib. 2 hist.  
Angl. c 13.  
Iaan. Strou  
pag. 161.

Vpon the yeare of Christ 1222. and sixt of  
the raigne of K. Henry the 3. was burned in  
Oxford a Deacon, who had circuncised him-  
selfe and made himselfe a Iew, vvhere miserablie

Iew here-  
tike.



*Stow pag. 262.* he ended his life (saith Stow) which is a token that he repented not, but thought he died for a very good cause.

Christ-heretike.

*Stow ibid.*

Mother-Christ heretike.

Vpon the same yeare also, a young man that would not come to any Church, nor be partaker of any Sacrament, but said that he was Christ, and for prooffe therof shewed wounds in his hands, feete and sides, and a woman that called herselfe the mother of Christ was of his profession also, and both of them died obstinately, holdinge themselues for true Martyrs of Christ.

Eutichian and Monophysitian heretiks.

*Stow pag. 965.*

Vpon the yeare of Christ 1535. and 27. of the raigne of K. Henry the 8. the 25. of May, were condemned at S. Pauls Church in London 25. heretiks. They held (saith Stow) first, that in Christ are not two natures; secondly, that Christ tooke neither flesh nor bloud of the virgin Mary; thirdly, that children borne of infidells shalbe saued without baptisme; fourthly, that the Sacrament of Christs body, is but bread only; fifthly, that whosoever sinneth wittingly after baptisme, cannot be saued. Fourtene of them stood stiffely in their heresies, & were burned, two in Smithfield, the rest in other Cittyes.

Anabaptist heretiks.

*Stow pag. 973*

Anno Domini 1538. and 30. of the forsaide K. Henryes raigne, were condemned 4. Anabaptists the 24. of Nouember, for denyinge that children ought to be baptized of necessity, or yf they were, then, that they must be rebaptized againe when they came to age; and other such absurdities of sectaries in those dayes.

*Dyinge willfully for their opinions.*

5

The same yeare also, and vpon the 29. of *Nouember* (not many dayes after the burninge of *Iohn Lambert* for denyinge the *recall presence*) there were condemned and burned in *Smithfield* two other: to witt, a Dutch-man and Dutch-woman that held the same, and other *Sacramentary* opinions with *Lambert*, but yet mingled with the forsaide *Anabaptisme*; and thought themselues iolly Martyrs in going to the fire for defence therof; & in that cause contemned whatsoeuer persuations, eyther *Catholiks* or *Protestants* could vse vnto them in those dayes, against their opinions.

Mixt heretikes.

*Stow ibid.*

In the yeare of Christ 1540. and 32. of the forsaide K. Henry, were burned in the high way beyond *Southwarke* towards *Newton*, the 29. of Aprill, one called *Mandeuill*, another *Collyns* with a third companion; All which stood stiffely in certaine particular opinions of their owne, denyinge with the old heretiks called *Dimarits* and others, that Christ tooke flesh of the blessed Virgin, and that there ought to be any publike Magistrats.

*Dimarite heretiks. Epiph. li. 3. cont. har.*

*Stow pag. 976.*

Vpon the yeare of Christ 1549. and third of K. Edward the sixt, the 27. day of Aprill, *B. Cranmer*, and other his assistants condemned to death certayne *Anabaptists*, to the number of 5. or 6. wherof some of them recanted, and bare fagotts at *Pauls Crosse*, *Colchester* and other places.

*Anabaptists.*

*Stow pag. 1005.*

In the yeare of Christ 1550. being the 4. of the forsaide K. Edwards raigne, vpon the 2. of May, went resolutely to the fire *Ioane Kneel*.

Ioane of  
Kent.

aliàs *Bourcher*, comonly called *Ioane of Kent*, for defence of her opinion *against the flesh of Christ*, which she held with such assurance of her saluation, as iesting at the Protestants said, *she died for a peece of flesh as Anne Ascue had done a little before for a peece of bread*. She was condemned, and burned in Smithfield by *B. Cramer* and his fellowes. And at her burninge (saith *Stow*) preached at the stake *Doctor Story* to haue conuerted her, but she not regardinge his doctrine, said he lyed like a, &c.

*Stow pag.*  
1021.

Vpon the yeare of Christ 1551. and fifth of *K. Edward* the sixt, was condemned in London by the forsaide Bishops of that tyme, one *George Paris* a Dutch-man, for holdinge that *Christ was not God, nor equall to his Father*: and being obstinate, nor yelding any thing to the persuation of the saide Bishops and other learned men, he was burned aliue in Smithfield, persuatinge himselfe, that he did offer vp a liuely sweet sacrifice to almighty God for his true Religion.

*Arrian*  
heretike.

*Stow pag.*  
1022.

Vpon the yeare of Christ 1573. and 15. of *Q. Elizabeth* the 4. day of Nouember, *Peter Burchett* a gentleman of the *middle-temple* was vpon the point to haue byn condemned to the fire, by *Edwyn B.* of London sollemly in *Pauls Church*, for diuers hereticall opinions that he held, for which he had byn burned, yf by diuers learned men (saith *Stow*) he had not with great paines byn persuated to renounce: and yf he had died, he would haue taken himselfe for a great Saint; he was after hanged for kilinge his keeper.

*Peter Bur-*  
*chett an*  
*heretike.*  
*Stow pag.*  
1157.

In the

In the yeare of Christ 1575. and 17. of the forsaide Q. Elizabeth her raigne, the third of April, were condemned 27. heretiks, by the B. of London and his assistants, for holdinge with the old Catharits and other heretiks, *that yt was not lawfull for a Christian man to take an oath, and that no Christian may be a magistrate, or beare the sword, and the like: wherof 4. only did recant, and bare fagotts at Paules Crosse in signe of burninge, yf they had perseuered obstinately in the same opinions.*

Catharite  
or puritan  
heretiks.

Stow pag.  
1160.

Vpon the same yeare, and vnder the same Q. the 12. of May, an eleuen persons were condemned to death in the Consistory of Paules, for like Anabaptisticall opinions; and after great paines taken with them (saith Stow) one woman only was conuerted of that number, the rest remayninge obstinate, notwithstanding all the Protestant perswasions that could be vsed.

Anabap-  
tists.

Stow pag.  
1162.

Item the 12. day of Iune, the same yeare, fise persons were condemned in Paules Church, by the Bishops and Clergy, for the sect of *Familly of loue*, who escaped death by recantinge that heresie, and by detestinge the author thereof H. N. at a sermon at Paules Crosse, who otherwise had byn burned.

Sectaries  
of the fa-  
mily of  
loue.

Stow *ibid.*

The very same yeare also, and 22. day of Iuly, two Dutch-men Anabaptists were burned in Smithfield, for obstinate standinge in their opinions, *vyho died (saith Stow) in great horror and cryinge; but yet would not yeld an ynch in their opinions.*

Anabap-  
tists.

Stow *ibid.*



Arrian  
martyrs.

Stow pag.  
1189.

Vpon the yeare of Christ 1583. and 26. of the forsaide Q. Elizabeths raigne, the 17. day of September *John Lewes* (saith Stow) who named himselfe *Abdeyt*, an obstinate heretike denyinge the godhead of Christ, and holdinge diuers other detestable heresies (much like to his predecessor *Mathew Hammond*) was burned at *Norwich*. So saith *Stow*: and yow must not doubt, but that he went as resolutely to the fiar for his opinions, as any of *Fox* his martyrs did whatsoeuer.

Heretiks  
impu-  
gninge  
Christ.

Stow pag.  
1283.

In the yeare of Christ 1589. and 31. of the same Q. raigne, one *Francis Kett* a maister of art, borne (saith Stow) at *Vymondham* in *Norfolke*, was condemned by *Edmond B.* of *Norwich*, for holdinge diuers detestable opinions against Christ our Sauour, and was burned neere to the citty of *Norwich*, &c. Neither must yow imagine, that he went to the fiar with lesse courage or resolution, then the former, or any of *Foxes* martyrs, whome he highly recomendeth for that point of hasty going to the fiar.

Christ-  
heretike.

Stow pag.  
1289.

Vpon the yeare of Christ 1591. and 33. of Q. Elizabeth, was hanged in Cheapside the 16. day of Iuly, *VWilliam Hackett* of *Owndall* in *Nor-thamptonshire* yeoman for holding & preaching himselfe to be Christ, & stood thervnto, vnto the very death, threatning punishment to his persecutors, when he came to his kingdome in the next life. And so much of Sectaryes of different faith from *Fox* and his people, punished and put to death in England.

And



And vnto this number of domesticall examples, might be added diuers others, punished by Protestants in like sort abroad, as for example *Michaell Seruetus* a Spaniard, burned in *Geneua* by *Caluyns* approbation & procurement, for that *he denyed three persons in God, and 2. distinct natures in Christ.* And *Valentinus Gentilis* a Neapolitan Schoole-maister, burned by the Protestants of *Berna* amongst the Switzers, for renewinge *Arrianisme*, and the heresie of the *Trinitarians* in this our age. And the storyes are wrytten and allowed by *Caluyn* & *Beza* themselves, and one thinge is to be specially remembered, in all these sectaryes, that euery one of them pleaded scriptures resolutely for himselfe and his opinions.

*Michell Seruetus. Valētinus Gentilis. Calu. lib. de supplicio Serueti. Et Melan-thon. loc. com. Man-lij. cap. Ec-clesia. Beza. lib. de heret. à ci- uili magi- stratu pu- niendis.*

And yet no Protestant can say, but that these men were heretiks, and so do we say also; and the Catholike Church would haue done no lesse by them, then the Protestant Magistrate did, yf they had byn in her power. And yf I would distribute these men into seuerall dayes for their festiuity, as *Fox* doth his Martyrs, though they were hanged or burned many togeather vpon one day and in different countreyes, these being as yow see almost a hundred and thirty in number, would make the third part and more of a new Calendar of Martyrs after *Fox* his fashon, that agree neyther with him nor vs. And therby the discreet reader may discerne, that yt is not inough for men or weomen to dy resolutely for their opinions, therby to proue them-

10 *Diuers her. not Prot. dying willfully for their opin.*  
themselues martyrs, but they must be tryed  
by the iustnesse of their cause, seing that, as  
wisely saith *S. Cyprian, non pœna, sed causa facit*  
*martyrem*, yt is not the punishment, but the  
cause that maketh a martyr; and so I doubt  
not, but the wiser sort of Protestants will say  
also; but who shalbe iudge? herein lyeth  
the difference betweene vs: for Fox will say  
the scriptures; but we aske further, who shall  
iudge of the scriptures, and true meaninge  
therof? for that euery one of these sectaryes  
alleaged scriptures aboundantly as before  
hath byn said, and so did old heretiks also, that  
offered themselues no lesse resolutely to death  
for their opinions, then these men do now.  
We say that the Catholike, and knowne vi-  
sible Christian Church of euery age must be  
iudge, who alleage scriptures rightly, and in  
their true sense, and who do not; and conse-  
quently who are true martyrs, and who are  
not, who are heretiks or Catholiks, and who  
are not, wherof doth ensue, that whosoever  
obeyeth not this Church, but impugneth her,  
or departeth from her, cannot be a martyr;  
nor saued by sufferinge death for any opinion  
or doctrine whatsoever. To which effect,  
yow may read the sentences of holy Fathers  
that do ensue.

*Cypr. ep. 41.  
ad Corn.*

A NOTE



A NOTE  
OF CERTAINE ANCIENT  
FATHERS SENTENCES,  
About sufferinges of heretikes for  
their opinions;

*Declaringe the same to be no martyrdomes, yf they  
be not allowed by the Catholike knowne  
Church of euery age.*

S. Cyprian lib. Simplicitate Prælat.  
siue de Eccl. vnitatē.

**W**HOSOEVER is separated from the Church,  
and ioyneth himselfe to an adulteresse conuen-  
ticle, is separated also from the promises of the  
Church, nor euer shall he come to enioy the rewards  
therof yf he leaue her; he is an alien, a prophane person,  
an enemy, he cannot haue God for his Father, that hath  
not the Church for his Mother: yea though he should be  
slayne for the confession of Christs name, yet can he not  
be saued, *macula ista nec sanguine abluitur*, this  
crime of separatinge himselfe from the Church, cannot  
be vvasht away vvith bloud: *inexpiabilis culpa  
nec passione purgatur*, yt is a fault vnexpiable, nor  
can yt be purged by death yt selfe.

An here-  
tike or  
schisma-  
tike out  
of the  
Church  
cannot be  
saued  
though he  
should dy  
for Christ.

The same S. Cyprian in the same booke.

He cannot become a martyr, vvho is not a member of  
the Church, neyther can they euer come to Christs  
Kingdome, vvho do forsake his spouse vvich is there to  
raigne. Though tyed to stakes they burne in flames, and  
be con-

He cannot  
be a mar-  
tyr that is  
not a  
member  
of the  
Church.



be consumed vvith fire, though throwen to vvild beasts they be by them deuoured, non erit fidei corona, sed pœna perfidiæ, such suffering shall not be any crowne of their faith, but a punishment of their perfidiousnes. It shall not be a glorious vps hott of their religious vertue, but a death desperate: vvell may such a one be killed, but crowned he cannot be.

The same S. Cyprian in an other place  
of the same booke.

He that is  
slaine for  
Christ out  
of the vni-  
ty of the  
Church is  
damned.

May he be thought to be with Christ, who is against his Priests? nay rather he who separateth himselfe from the clergy & the society therof, doth beare armes against the Church, & repugne against the ordinance of almighty God: & consequently if he be put to death, being out of the Church, he cannot attayne vnto the rewards, which are due only vnto the Church. There is but one God, one Christ, and one Church, one faith, and one flocke, which by the glue of concord, is conioyned to make one entyre body. VVhatsoeuer is separated from the roote or mother Church, cannot be a part, eyther liue, or breath, but hath lost the very substance of all life and safety.

S. Augustine lib. 1. de serm. Dñi. in  
monte. cap. 9.

An here-  
tike hath  
no reuward  
for his suf-  
ferings.

It is not fruitfull to suffer persecution howsoeuer, but to suffer it for Christs cause, not only vvillingly, but also ioyfully: for many heretiks deceyuinge soules vnder the name of Christians, do suffer much, but therefore they are excluded from their reuward, because it was not only said, blessed be they, which suffer persecution, but presently it was added, for iustice: vvhich iustice cannot be found, vvhere there is not true faith, &c.

The

The same S. Aug. tract. 6. in Euang. Ioan.

Heretikes do sometymes bragg (namely the Donatists) that they do giue much almes to the poore and do suffer much, but this is not for Christ but for Donatus their first founder, &c. Looke for vvhome thou sufferest quia foras missus es, ideo miser es, for that thou art cast forth from the vnion of the Church, therefore art thou miserable, vvhatsoeuer thou doest or sufferest otherwise: heare the Apostle sayinge of himselfe: yf I should giue all that I haue to the poore, and deliuer my body to the fiar without charity, I am nothinge, &c.

Sufferinge  
of heretiks  
is not for  
Christ.

And againe in his booke de Patient. cap. 26.

If any man being in Schisme, heresie, or out of the Church should suffer tribulations, torments, fiar and death yt selfe, rather then he vould deny Christ, yt vvere laudable in him, and no vvayes to be reprehended, and may help perhaps to make his damnation the more tolerable, then yf he had denyed Christ: but yt cannot saue him; the Apostle saying, that yf I giue my body to fiar, &c. yt will not profitt me, that is to say, yt vvill not profitt me to Saluation, though yt may profitt to a more tollerable damnation.

Martyr-  
dome may  
profit an  
heretike  
to a more  
tollerable  
damnatiō.

S. Chrysostome hom. 11. in Epist. ad Ephes.

And albeit vve should do innumerable good vvorkes, yet shall vve be punished no lesse, yf vve breake the integrity of Christs Church, then vvere those that violated his owne body, vvhile he vvvas vpon earth. There vvvas a certayne holy man (to vvitt S. Cyprian) that said a thinge vvvhich to some may seeme boldnesse, but yet he  
said

Schisme  
heresy, &  
sedition  
cannot be  
vvashed  
away  
vvith the  
bloud of  
martyr-  
dome.

*said yt: to vvitt, that this sinne cannot be vvashed a way  
vvith the bloud of martyrdom: Dico & obtestor  
Ecclesiam scindere non minus esse peccatum,  
quàm in hæresim incidere. I do say and protest,  
that to cutt and diuide the Church of God (by schisme  
or sedition) is no lesse damnable a sinne, then to fall  
into heresie.*

S. Pacianus Epist. 2. ad Sympron. Nouat.

VVhy no  
heretike  
out of the  
Church  
can be  
crouvned.

*Though Nouatianus suffered somewhat, yet vv as he  
not put to death; and though he had byn put to death, yet  
should he not be crowned. Yow vvill aske me vvhy?  
I answer, for that he had not the peace of the Church,  
neyther vv as in concord vvith her, but vv as cut of from  
that mother, vv hose portion he must needs be that vvill  
be a martyr. Harken to the Apostle. If I should  
(saith he) haue all faith, so that I could re-  
mooue montaynes, and haue not charity, I am  
nothinge; And yf I should distribute all my  
goods to be meate for poore; and yf I should  
deliuer my body so that I burne, and haue not  
charity, yt doth profitt me nothinge.*

S. Aug. lib. 4. de baptis. cont. Donatist. c. 17.

Neyther  
baptisme  
nor mar-  
tyrdome  
profiteth  
an here-  
tike.

*Neither is baptisme profitable to an heretike being  
out of the Church, nor yet yf for the confession of Christ  
he should be put to death, for that he is conuicted to  
vvant charity, vvherof the Apostle saith, though I  
should deliuer my body, so that I burne, and  
haue not charity, yt doth profitt me nothing.*

The same S. August. epist. 204. ad Donat.  
presb. Donatist.

*If thou be out of the Church, and separated from the  
knott*

knott of vnity and band of charity, thou shalt be punished vvith eternall paines, although thou shouldest be burned quicke for the name of Christ. And the same hath Saint Augnstine againe in many other places of his vvorks.

Burninge  
aliue for  
Christ sa-  
ueth not a  
Sectarye.

S. Fulgentius lib. de fide ad Pet. Diac. cap. 29.

Do thou most firmly hould, and no vvayes doubt, that vvhatsoeuer heretike or Schismaticke, though he be baptized in the name of the Father, the Sonne, and the holy Ghost, yf he be not a member of the Catholike Church, though he giue neuer so much almes; nay though he shed his bloud for the name of Christ, notwithstandinge he cannot in any case be saued. For vnto him who heuldeth not the vnity of the Catholike Church, neyther can baptisme, nor almes, though neuer so copiously dealt, no nor death yt selfe suffered for Christ, be auayleable vnto euerlastinge saluation.

Heretiks  
and schif-  
matiks  
damned  
though  
they dye  
for Christ.

S. August. lib. 2. against Petilian  
the Donatist. cap. 98.

VVhat glory is it, yf for your offences yow be iustly punished, so as neyther in this vvorld yow haue temporall comfort, nor in the vvorld to come shall haue life euerlastinge; but heere haue the anguishes of unhappy men, and there hell fire prepared for heretiks.

Heretiks  
punished  
in this  
life, and  
the next.

The same Father in Concio. de gest.  
cum Emerito.

If vnto an heretike being out of the Church of Christ, yt should be said by an enemy of Christ, offer vp Frankencense vnto my Idols, and adore my Gods, and he not adoringe them should be put to death by the said enemy

An here-  
tike dying  
against  
idolatry  
cannot be  
saued.



enemy of Christ; vvell may he shed his blood, but crowned he cannot be.

Idem lib. 1. contra Gaudent. cap. 33.

For him  
that dieth  
for a fa-  
ctiō there  
is no sal-  
uation.

He vvho for the verity and vnity of Christ, doth not only loose his liuelyhood, but his life also, he hath truly faith, he hath truly hope, he hath truly charity, he hath truly God almighty; but vvhosoeuer for the part of Donatus vvould loose but a threed of his cloke, he sheweth himselfe to haue no vvitt in his head.

S. Gregory lib. 2. Registr. Epist. 36.

That not  
paine, but  
the cause  
maketh a  
Martyr.

Yow must vnderstand (as S. Cyprian saith) that not paine, but the cause maketh a Martyr: vvhich being so, yt is very absurd for yow to glory of that persecution, vvhich yow say yow suffer, yt being a thing most certayne, that therby yow cannot attayne to any heauenly reward. Let then the integrity of true faith bring yow backe now at length to your mother the Church, by vvhome yow had first your Christianity.

## The Conclusion and Collection vpon the Premisses.

1. **B**y all these authorityes is seene; First, that here-  
tiks of vvhat sect or faction soeuer, dyinge for de-  
fence of their particular opinions, dy not for Christ, but
2. for the founders of their Sects. Secondly, that albeit  
they should dye expressely for Christ, yet canne they not
3. be saued. Thirdly, that ys they should be martyred by  
infidell persecutors for refusinge to yeld to Idolatry, yet
4. must they be damned. Fourthly, that the case of  
Schismatiks, and of such as diuylde the Churches vnity  
is all

is all one, albeit otherwise they be of neuer so good life. Fifthly, that the reason of all this is, for that they be out of the vnion of the Catholike Church, which Church must iudge of all. Sixtly, that the Church vnderstood by these Fathers, was no inuisible or hidden Church, but knowne to all the world in euery age, wherof the Romaine was a chiefe member, out of which, and against which, Fox his Martyrs died, as did also the other old heretiks heere ment, or mentioned by these Fathers.

5.

6.

*An other animaduerſion about the Story of Foxian Martyrs that enſueth throughout euery Moneth.*

**T**O preuent all occasions of Cauill (gentle reader) to him that will ſeek to wrangle, I do heere fore-ſignify firſt, that I do not proſecute in my narration all particulars that Fox ſetteth downe of his Martyrs and Confefſors, for that had byn to wryte as large a volume, as he hath done. Secondly, I do not lay forth ſuch praises of them as he dilateth euery where, with all his art of Oratory ſkill; and this partly for that I do not belecue them (ſindinge him ſo falſe in other narrations, as I haue done) partly alſo for that though ſome of them had morall vertues, yet were they neyther eminent nor extraordinary, as will appeare by the view of this our hiſtory: and whatſoeuer they were or might haue byn; yet they being ſectaryes, and out of the Church, could receyue no auayle by them

1.

2.

3.

towards *Saluation*, as by the former doctrine of the Fathers yow haue seene. Thirdly then, whatsoeuer I haue heere wrytten of them, I haue taken yt commonly out of Fox himselfe, or of some other good author, whose words I do euer recyte, as also the place and page where they are to be found, which Fox often doth not. So that whatsoeuer I haue omitted, or left out touchinge them, I haue done yt of purpose for breuity sake, and vpon good causes; and what I haue wrytten and affirmed, I haue done yt with all truth and fidelity, and so will he find that shall read my narration, and conferre it with Fox himselfe; and this animaduersion being premised, lett any heretike cauill or wrangle that listeth, his arguments are answered before he beginne.

THE

# THE CONTINVATION AND CONNEXION

*Of this second volume of Foxian Saintes  
with the other sett forth before:*

And what principall partes or pointes  
the former conteyned.

**I**N the end of my former booke (good Christian reader) conteyninge the first six Monethes of Iohn Fox his Calendar, I did aduertise yow (yf yow do remember or haue read the same) that the said booke growinge into further length, than at the beginninge vvas expected, I vvas forced to diuide yt into two little volumes, therby to make yt more manuell and portable, but yet for that both of them indeed do make but one booke, as I thought yt not amisse in the end of the former to forwarne thee breesly, what was to be conteyned in this later: so now least the one may chance to come to thy hands vvith out the other, yt shall not be perhaps from the purpose, heere to lay downe in few vvords by vvay of preambles, the summe of the former subiect, and principall parts therof, togeather vvith their coherence and connexion vvith this, for so shalt thou see and behould in a short vew the comprehension of all.



# OF THE PREFACE, INTITLED:

## A direction for the vse of the two Calendars.

**F**IRST of all then after the briefe dubble Calendar prefixed in the former volume of Catholike and Foxian Saints of the first six Monethes, and a certayne antidotum adioyned therunto, against the admiration of such boldnes in going to the fire for maintenance of heresies, as Fox would stirre vp, by the example of so great a multitude of his Martyrs: (all which is recorded againe in this volume) there followeth in the former, A certayne direction or instruction to the discreet and pious reader, how to vse the said dubble Calendar (of Catholike and Foxian Saints) to his greatest spirituall commodity and increase of deuotion, which in effect consisteth in this; that vvheras by the very vew and manifest opposition of the said two Calendars, the one against the other, yt is euident that the one conteyneth a most noble ranke of holy seruants of Christ, venerable for their antiquity, renowned for their sanctity, illustrious for their miracles, and the most of them famous also for science and learninge: the other a poore rabble of later phantasticall people proud, vwillfull, and obstinate in their particular opinions, and contrary to the former, in most of the forsaid points of commendation; and that the sectaries of our dayes for promotinge of these new vpstarts. had gone about to disgrace, and detract from

The difference of Saints of the Cath. and Protestant Calendar.

Of the first six monethes with the later. 21  
from those old standars in Christ Church: this I say  
being so; yt seemed to the vvyter, that the best dire-  
ction vvhich in such an affaire could be giuen, vvas to  
contemne the one, and make more accompt, than  
euer, of the other, especially by honouringe them vvith  
that reuerence, vvhich is due, to so speciall frends and  
seruants of almighty God, vvith vvhome they are now  
in glory; and further for our owne good, to call vpon  
them vvith earnest and frequent deuotion, to be our  
helpers and intercessors vvith their Lord and Mai-  
ster Christ Iesus, as vve haue need in this mise-  
rable and daungerous vvorld, for arryuinge to them,  
and obtayninge their happy society for all eternity  
to come.

And albeit for their greater disgrace, the here-  
tik of our tyme, haue qualified this recourse and inuo-  
cation of ours to them, by the most odious name of  
superstition, and Idolatry (vvhich euidently is refuted  
in the very beginninge of the said direction, by  
shewing the lymitts and differences, that are betweene  
prayinge to God and prayinge to Saints): yet must  
vve not therfore giue ouer, but rather for that cause  
be more earnest and diligent in that kind of Catho-  
like and true Christian deuotion, partly to conuert ther-  
by (I meane by the seruerous intercession of all holy  
Saints) the enemyes and heretiks themselues, yf yt be  
possible, from the fury of their contumelious raylinge  
spiritt; partly also, to make recompence for that  
omission, vvhich in this behalfe hath byn vsed in  
many parts of the vvorld these later yeares, vpon  
the clamors and outcryes of these sectaryes against  
the same: vvhich clamors hauinge byn examined,  
and found to be vayne, and to haue proceeded

Vvhy vve  
ought to  
encrease  
our deuo-  
tion in  
prayinge  
to Saints,

22 The continuation and connexion  
only of enuy, indeuotion, ignorance and impiety; the  
best vway seemeth to be for vs, to double our said deuotion  
in prayinge to them.

This was the counsell and direction giuen in that  
place to him, that would withdraw his soule from these  
wearisome contentions rayseed by heretiks of our dayes,  
to the quiett vse and possession of deuotion and piety,  
vvhich our Catholike and happy foresathers enioyed  
before these vvranglings beganne. And for greater en-  
couragement and example heerin, yt vvvas thought good  
to lay forth somewhat of the holy practise and exercise  
of the most eminent Saints, and blessed Fathers of Gods  
Church in this behalfe, that is to say, not so much their  
bookes and vvrytings about this matter (for that vvvere  
ouerlonge, and almost infinite) but vvhat is extant  
of their doings in this kind of deuotion: to vvitt,  
vvhat manner of prayers they vsed to make in their  
dayes to Saints desceased, vvithout feare or doubt of  
Idolatry, or other offence of God therin, and vvithout  
reprehension or mislikinge of any good man or vvoman,  
learned or vnlearned, or of the Church of God in those  
dayes; to vvhich effect is alleaged the continuall discent,  
(though very breisely) of all ages, both before the com-  
minge of Christ, among the Iewes, as also since; and na-  
mely of the Patriarks, Prophetts, and most holy men of  
the hebrewe Church, and the like of the Christian, as  
the examples there alleaged both of Greeke and Latyn  
ancient Fathers, for the space of a thousand yeares after  
Christ, doth declare: vvhich being done, yt is inferred  
to be considered, how much more secure yt is in the sight  
of a discreet man, to follow the example & foote steppes  
of such ould, ancient, and expert guides in points of reli-  
gion that cöcerne our soules; then these new late vpstart  
Doctors,

The aun-  
cient Fa-  
thers deu-  
otion in  
prayinge  
to Saints.

Of the first six monethes with the later. 23  
Doctors, that brabble to the contrary, and are vvholy  
deuoyde of all deuotion in themselues; and vvith this in  
effect endeth that direction: now followeth a short  
abridgment of the Chapters conteyned in the for-  
mer volume.

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OF THE FIRST CHAPTER,  
That treateth of the nature of an  
Ecclesiasticall Calendar, & vpon  
vvhat cause it vvas inuented, and  
put into vse first in the Church  
of Christ.

**I**N this Chapter, after declaration of the words Mar-  
tyrologe and Calendar, and vvhy they vv ere in-  
stituted in the Christian Church, vvho vv ere the au-  
thors, and to vvhat end and effect, and other such like  
points: discouery is made of diuers hereticall practises  
vsed by ancient sectaryes against Catholike Saints, and  
Martyrs in euery age, and this commonly vpon enuy of  
the honour done vnto them in the said Church; of which  
practises the first was, to seeke by all meanes to disgrace,  
and corrupt their true historyes; and the second to ep-  
pose their owne false Martyrs against them, and pre-  
ferre their vvorthynesse before them. VVhich two  
practises vvith some other of like nature, are shewed to  
haue byn put in vre egregiously by Iohn Fox, in this his  
volume of Acts and Monuments, many examples being  
alleged for proosse therof, as vvhere he corrupteth the  
historyes of S. Boniface, Archbischopp of Mentz, and



Fox in epist.  
ad doct.  
Lector.

24. The continuation and connexion of S. Edward the Martyr, S. Elphegus, S. Thomas of Canterbury and other English Martyrs, and in the second vvhere by name he preferreth his Thomas Cranmer, before six hundred Thomas Becketts, compareth his Nicolas Ridley, with any S. Nicolas that euer was, and aduanceth his Latymer, Hooper, Marth, Simpson, and other like companions, before the highest and greatest Saints of the Roman Calendar whatsoeuer, as there more particularly, and largely is handled.

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OF THE SECOND CHAPTER,  
That sheweth the seuerall causes  
of honour done to Saintes in the  
Catholike Church, & that none  
of them agree to Foxian Saints.

- I**N this Chapter five causes in particular are assigned, why the ancient Fathers did in ould tyme keepe annuall memory of Saints and Martyrs in their Churches,
1. & Ecclesiasticall tables or martyrologes; the first, therby to yeld to the said Martyrs, and to Christ by them (by whose grace and power they were made Martyrs) due
  2. honour and memory for their heroicall actions: the second, to be made pertakers of their meritts by vvay of
  3. association and communion of Saints: the third, to be holpen by their prayers and intercessions ioyned with ours, which includeth also our prayers vnto them: the
  4. fourth, to stirre vp others to their imitation by the high opinion, which the Church sheweth therein to haue of
- mar-

Of the first six monethes with the later. 25  
 martyrdom: the first, to confirme thereby also the cer-  
 tainty of our faith, seeing so many witnesses one after  
 another, to dy in, and for one, and the selfe same faith  
 and beleefe. All which five causes are severally and di-  
 stinctly proved out of the sayings & writings of ancient  
 Fathers; and then againe yt is declared that none of  
 these causes could rightly moove Fox to wryte his mar-  
 tyrologe or Calendar of new Saints. For as for the first  
 three points of celebration of their feasts, association of  
 their meritts, and intercession by their prayers, the Pro-  
 testant doctrine admitteth them not. And for the last  
 two, which are imitation of their life and doctrine, and  
 confirmation of Protestant faith by them and their  
 example; though in words Fox may seeme perchance to  
 pretend somewhat; yet in truth he cannot, for that such  
 are his Martyrs sett downe in this Calendar (as after  
 you shall see) that neither in faith, works, Religion or  
 life, he may presume to adhere absolutely vnto them, &  
 much lesse take them for examples to imitate, their  
 faithes, opinions and beleeves being different: for that  
 some were Waldensians, some Albigenians, some  
 Lollards, some Lutherans, some Zwinglians,  
 and some of other sects, as the ensuing history will de-  
 clare. Their liues and actions also in most of them, are  
 shewed to haue byn such, as no way can grace the new  
 gospell to imitate the same. And finally yt is discussed  
 what manner of honour, reuerence or memory is vsed  
 towards Catholike Saints in the sacrifice of the masse, or  
 celebration of holy mysteries, and that Fox his owne fel-  
 lowes do not in earnest hold his Calendred people for  
 true Saints, as out of their writings is declared.

OF THE THIRD CHAPTER,  
Concerninge nine feuerall sectes in  
Religion, vvhervnto all Fox his  
Saintes may be reduced.

**I**N this Chapter, for more fuller declaration of the disagreement, and diuision which is betweene Fox his Saints in points of Religion (vvhome yet he maketh all to be breethren of one Church) are sett downe nine seuerall sects, spronge vp against the Roman Church at sundry tymes, and in distinct places, and vpon different occasions vvithin the space of these last 400. yeares: The names of the sects and sectaryes are: Waldensians, Albigenians, Wickliffians, Lollards, Lutherans, Anabaptists, Swinglians, Caluinists and Puritans, vvhose beginnings and progresse, authors and occasions, agreements and differences of opinions are breefly declared, togeather, vvith the particular articles vvich euery sect hath eyther peculiar to yt selfe, or common vvith some other, but yet all opposite to the Catholike Church. By consideration of which articles, and other circumstances, and by comparing them vvith the answers, speeches and propositions of Fox his Saints in their examinations, it vvill be easy to iudge, of vvhat sect euery Saint vvvas, and for vvhat opinions or fancies of their owne, he or shee offered themselues to dy. And for that these particularities are many, this Chapter groweth to be longer then the rest, but yt is worth the readinge, for the instruction of the carefull reader, and the variety is such, as vvill not easily vveary him in perysinge yt ouer.

OF THE FOVRTH CHAPTER,  
 VVhat may be thought of the forwardnesse of Fox his Saintes, in offeringe themselues so readily to dye for their opinions.

**T**HIS Chapter is prefixed immediatly before the entrance to the examen of the first six monethes, comprehended in the former volume, therby to informe the Readers iudgment somewhat about the obstinacy, and temerity of hereticall spirits, in running to the fyre for defence of their opinions, which are their owne Idolls; and besids that which is laid forth before, both out of the examples of most vvicked and notorious heretiks, condemned and punished as vvell by Protestant as Catholike Magistrats, for extrauagant opinions held for heresies by them both sides, as also out of the sentences and declarations of holy Fathers there sett downe, concerning the damnable deathes of such willfull hereticall people; Besides all this (I say) yt was thought conuenient to add this seuerall Chapter in like manner, wherin first of all is declared, how that pertinacity & obstinacy is an essentiall part or propriety of heresy, without which heresy cannot be heresy, but only error, and that this pertinacity was in all ould heretiks, is, & wilbe in those that be present or to come; and that in particular, they had this property by testimony of the ancient Fathers, that they held euer their owne punishments to be persecutions and martyrdomes: vvhich being declared by

Pertinacity  
 essenti-  
 all to  
 heresie.

many



many and sundry testimonyes of antiquity, the same points are examined also in Fox his Martyrs, who finally are found to haue byn of the very same spiritt, and consequently do deserue to haue the same iudgment made of them, touching this point of hereticall obstinacy, which the ancient Fathers made of those ould heretiks, and with this preuention and preparation is the entry made to treat of each moneth in particular.

# OF TH' EXAMEN OF THE FIRST SIX MONETHES,

Conteyned in six seuerall  
Chapters.

**A**FTER the former 4. Chapters, as inductions to the principall matters of Foxian Martyrs heere to be handled, there followeth, in the precedent Volume the discussion and view of the first six Monethes, Ianuary, February, March, Aprill, May, and June, with the particular historyes breefely touched of all such new Martyrs,

*Infra cap.*

*a7. &*

*deinceps.*

tyrs, and Confessors, as Fox hath thought worthy of this his new Calendar, albeit (as in some other places I thinke I haue noted,) there be diuers other sanctified by him, with large discourses in sundry places of his worke, whome yet I find not in his Calendar, as namely Q. Anne Bullen, Cromvell, Q. Catherine Parre, Q. Iane, the Duke & Dutchesse of Suffolke, the Duke of Somerset, Iustice Hales that drowned himselfe, and diuers other like worthyes of his Religion, whose storyes notwithstandinge I do not take upon me to handle in particular, for that my purpose is, to examine only his Calendar & Calendred Saints, wherof I shall giue you heere a short tast only in generall, for the first six Monethes that go in the former volumes.

## I A N V A R Y.

**T**H E Moneth of Ianuary beginneth with *Iohn V Vickliffe*, and hath 28. dayes replenished with Foxian Martyrs, the other three being left only to three feasts that were in our Romaine Calendar before, which are the *Circumcision*, *Epiphany*, and *Conuersion of S. Paul*; all the other are made to giue place to his new Martyrs, wherof three are sett forth in great read letters, as Cardinall-martyrs more emy-nent then the rest: to witt, the aforesaid *Iohn V Vickliffe*, whome he calleth *Preacher-martyr*, though he died in his bedd, and was neuer martyred (as Fox himselfe elsewhere confesseth) *Syr Roger Acton* intituled in the Calendar *Knight-martyr*, who was drawne, hanged, and buryed vnder the gallowes (saith Stow) in *S. Gyles field*, vnder *K. Henry the 5.* for treason, and open rebellion. The third is *Iohn Philpott* Martyr, a poore ignorant artificer, burned in *Canterbury* for Caluiniſme vnder *Q. Mary*, in the yeare 1557. and I take yt to be an error, in that this *Philpott* is sett downe in the place of the other *Iohn Philpott* *Preacher-martyr* burned at *London*, whose festiuall day is vpon the 13. of *December*, as in this booke afterwards you shall see; And therefore his history is differred vnto that place.

The residue of this moneth sett downe in blacke letters, are more ordinary people for their titles, but no lesse notorious for their boldnesse in answeringe, as *Tudſon* an appren-tice,

Stow anno  
Domini  
1414.

tice, *VVent* a *therman*, *Browne* a labourer, and foure or five most insolēt weomen, *Ioane Lashford*, *Agnes Snoth*, *Anne Alebright*, and *Ioane Catmer* whose immodest behauour, and insolent answers do well shew of what spiritt they were. And so much in generall for this Moneth.

## FEBRUARY.

**T**HE second Moneth of *February* is more fertile of rubricate Martyrs, then *Ianuary*, for that yt hath 8. in number, two Wickliffians, *Syr Iohn Oldcastle* a Ruffian-knight as all England knoweth, & commonly brought in by comediants on their stages: he was put to death for robberyes and rebellion vnder the foresaid K. *Henry* the fifth and *Syr Roger Onely* Priest-martyr, condemned for coniuring and wickcraft vnder K. *Henry* the sixt. The third is *Martyn Luther* confessor, that stands alone in the midst of this moneth, as vmpyre betweene the other two ranks: to witt, the former two, and five other that do ensue, which are *Iohn Rogers* and *Laurence Saunders* Preacher-martyrs, *Iohn Hooper* and *Robert Farrar*, Bishop-martyrs, and *Rowland Taylor* Doctor-martyr. Of which number some were Lutherans in Religion, as *Doctor Taylor* and *Farrar*, some were Caluinists, as the rest, whose storyes are particularly handled in this moneth: and after these the most eminent persons in this tragicall comedy, are *Iohn Claydon* a Wickliffian Curriar,

Ann. 1413.

Ann. 1440.



Curriar, that made his owne sonne a Priest, and gaue him authority to say masse, at his mothers vpsitting from Childbirth; *Iohn Zisca* a Bohemian Rebell, and most cruell tyrant and murderer of innocent people; the lady *Eleanor Cobham*, condemned of sorcery and wickcraft, with intention to haue murdered *K. Henry the 6.* *Agnes Potten* and *Trunchfields* wife of *Ipswich* named by *Fox Matron-Martyrs*, the one a shomaker, the other a beere-brewers wife, both of them greate disputers as in their liues and historyes is to be seene.

## M A R C H.

**T**H E Moneth of March hath two rubricate Martyrs only, *Thomas Bilney* and *Thomas Cranmer*, both Priests; the one was burned vnder *K. Henry the 8.* for certayne new opinions which once he had held, but after recanted them before his death, and so died a Catholike; the other was Archbishopp of *Canterbury*, and condemned vnder *Q. Mary* both of treason, and heresie; and though he recanted also; yet was he burned for relapse, as in his story appeareth. The remnant of this Moneth were some *Wickliffians*, as *Taylor*, *Vescelus*, *Vessallianus* who denyed in like manner the proceeding of the holy Ghost from the secōd person in Trinity, with other like heresies: Other were Lutherans, as *Sutphen*, *Huglene*, *Fleßidius*, *Clabaccus* and *Hamelton* all strangers. But the cheefe Captaynes of the Calvinian crew

crew of this Moneth, (I meane of artificers) were three: to witt, *Spicer* the Mason, *Coberley* the Taylor, and *Maundrell* the cowheard, which *Maundrell* was the Maister and guyde of all the rest, and disputed for them, with cryinge out in the Church, that Purgatory was the Popes *Pinfold*, and that wodden Images were good to rest a shoulder of Mutton, and other like speeches proportionable to these, and to his profession.

## A P R I L L.

**T**HE Moneth of Aprill hath no rubricate Martyr at all, sett downe by Iohn Fox, which yet is maruayle that he esteemeth none of his Saints in this Moneth worthy of that title, especially seeing in the very first ranke of them vnder K. Henry, was burned Maister *James Baynam* gentleman-martyr of *Glocestershire*, who had married *Symon Fish* his wife, that made the *Supplication of beggars*, answered by *Syr Thomas More*, of which *Baynam* Fox recounteth a strange miracle, that being burned in the fire, he felt no more payne, then yf he had byn in a bedd of downe. Which miracle yf Fox held for true, yt seemeth that he might deserue a redd garment in his Calendar; but it is like, that he lost this prerogatiue, by being a Lutheran in the article of the *reall presence*, though in other points he was much against him, as also against Iohn Fox, yf yt be true that he granted to the Papists, as himselfe saith, these ar-

*Ann. 1532.*

Fox pag.  
939.

ticles, followinge, first that a man making a vowe cannot breake the same without deadly sinne. 2. that a Priest promisinge to liue chaste, may not marry a wife. 3. that Luther did naught in marryinge a Nunne; and other such like points. In respect wherof, though Fox graunt him to be a Martyr, yet no Cardinall-martyr. There is also in this Moneth George Marsh Preacher-martyr, who for his valiant acts described by Fox, might haue deserued the place of a rubricate Saint, had not his doubtfullnes perhaps about the *reall presence* excluded him. But especially I maruayle of *VVilliam Flower* Minister-martyr, who by the particular induction of the holy Ghost (as Fox is content we should beleue) being an Apostata monke, wounded greeuously a Catholike Priest with his woodknife in *S. Margarets Church at VVestminster*, and was executed afterward for the same, and for his heresie. And finally there is in this Moneth, the martyrdom of *VVilliam Tymmes* Deacon, who might seeme by his answer, to deserue the place of another *S. Stephen* or *S. Laurence*, amonge Fox his Martyrs, but only that he denied all presence of Christ in the Sacramēt, both & corporall spirituall, &c. Wherby he seemeth to agree neyther with Lutherans nor Caluinists, for that the one do graunt corporally, the other at least spiritually, Christ to be present.

FOX pag.  
1712.

## M A Y.

**T**HE Moneth of May hath three rubricated Martyrs in Fox his Calendar: to witt, *John Husse*, *Hieronimus Sauonarola* and *John Card-maker*; the first was a Bohemian Priest and burned at the Councell of *Constance*, almost 200. years gone, and in many points he was farre different from *John Fox* his Religion. The second was a Catholike and religious man of *Florence* in Italy, of *S. Dominiks* order, & no Protestant at all, nor euer held any one article that is knowne of Protestant Religion, as both *Guicciardine*, *Tarcognota*, and other foraine authors do testifie. The third was an English Apostata friar of *S. Francis* order, who takinge a woman became a Minister, and was burned vnder *Q. Mary* for diuers heresies, though in the matter of the Sacrament, he seemed little or nothing to disagree from the Catholiks. And these are the cheefe Martyrs of this Moneth; though there be diuers others also of markable quality, as namely *Robert King*, *Robert Debnan* and *Nicolas Marsh* induced by the spirit of God (as Fox iudgeth) to robbe and spoile the Church of *Douer-court* in *Kent*, for which they were hanged in chaynes by cōmandement of *K. Henry* the 8. There are also *Hugh Lauerocke* & *John Aprice* Martyrs, the one a cripple, the other a blind man, most insolent in their blasphemous answers, as in Fox is to be seene, with diuers others of like dispositiō.

*Guiccard.  
lib. 1. hist.  
fol. 99.  
Tarcogn.  
part. 2.  
hist.*

*Fox pag.  
940.*



## I V N E.

**T**H E last of these first six Monethes is June which hath but one rubricate Martyr, & this vpon the first day therof, named *Ierome of Prage*, condemned also in the forsaide Councell of *Constance* as was *Iohn Husse*. This *Hierome* was a lay-man of the vniuersity of *Prage* in *Bohemia*, and ioyninge with *Iohn Husse* that was a Priest, had caused much sedition in the same vniuersity, before he fell into heresie, but much more afterwards; Whervpon he being taken in the towne of *Hirsau* was sent by the Duke therof, to the Councell of *Constance*, and there was accused, & condemned of diuers notorious heresies, which though once he abiured, yet after fallinge into the same againe he was burned. The second Martyr of this moneth is *Anne Askue*, burned vnder *K. Henry* the 8. for denying the reall presence, and some other articles of Cath. faith, albeit she recated twise her forsaide opinions about the blessed Sacrament, but fell againe into relapse, and so was burned. And after these two, which lead the first ranke, there follow almost 70. other Foxian Martyrs and Confessors, which are more, then in any other Moneth besides. But the chiefe disputers amonge these artificers were two by name, *Edmund Allen* a myller, and *Richard VVoodman* an Iron-maker, who by scriptures conquered all that stood against them, yf yow will beleeeue *Iohn Fox* his narration of their Acts and Gests, as more largely may be seene in

in their historyes. And this shalbe sufficient  
for a brieve abridgment of these six monethes.

## OF THE APPENDIX AND TREATISE

adioyned therunto, about the  
triall of Plessis Mornay.

**W**HEN the first volume vvas brought by the  
print to this place, yt seemed to haue growne to  
so great a bulke, that all the rest which vvas to  
follow for complement of the whole matter, could not  
conueniently be contayned therein; and therefore by a cer-  
tayne Appendix the parts that remayned for this se-  
cond volume being breifely declared, an end vvas put to  
the other, but yet notwithstandinge, for that yt seemed  
capable of some more sheets of paper, yt was iudged not  
amisse, to adioyne therunto, a certayne defence of a re-  
lation wrytten some three yeares past, of a triall made  
before the most Christian King of France about sun-  
dry points of Religion, betweene Monsieur Peron  
B. of Eureux, and Monsieur Plessis Mornay  
gouernour of the towne, and countrey of Saumur in  
France, a cheefe learned Protestant, highly esteemed by  
them, vvhich triall vvas made principally, to conuict the  
said Plessis of manifold falsifications, vsed in his booke  
against Catholike Religion, and namely in one against  
the masse, then newly vvritten. Of vvhich falsifica-  
tions, 4000. vvere promised to be conuincd by the said  
Bishopp; 800. vvere gathered out, and brought to the

38 Of the Appendix and Treatise.  
place of triall 500. offered to be exhibited presently:  
60. were giuen him to beginne withall for one day, 19.  
were chosen out by Plessis himselfe as most defensible,  
and 9. were examined the first day, and found all falsified on Plessis behalfe.

And for that the said Plessis fled presently the combat, and refusinge afterward to returne to the same tryall, sett forth in place therof a false narration and Iustification of himselfe, and slaunder of others; and one Mathew Sutcliffe an English-minister, did the same in England for defence of the said Plessis and his doings: yt seemed not amisse in the end of the former volume to place this new Treatise about the said French Triall, addinge such other matters therunto, as I perswade my selfe vvill be both profitable and pleasant to him that shall peruse the same. And this shall suffice for the order, method, and connexion of these two volumes togeather makinge in effect but one booke: so as the former endinge vvith the Moneth of Iune, that made the tenth Chapter, this beginneth vvith Iuly comprehendinge the eleuenth.

T H E  
INTRODVCTION  
TO THE HISTORY  
OF THE SIX ENSVINGE

M O N E T H E S,

With some brief directions for the profitable reading therof.



*S* the continuation before sett downe of these later six monethes, with the former six sett forth in another booke, doth shew their connexion and coherence together, and that all indeed is but one history, and should haue gone in one volume, yf the bignesse would haue permitted yt: so are there certayne aduertisements common to them all, wherof some are sett downe in the former booke, and some reserued as speciall for this place. In the former are those two Chapters, that go before the said monethes, to witt the third and fourth, wherof the third conteyneth a Declaration of nine seuerall sects sprong vp within these last 400. yeares, whervnto all Fox his Calendar-Saincts may be reduced. The fourth comprehendeth the pertinacity and inflexible obstinacy of hereticall heads, when once they fall into that humour, wherof you shall see no lesse notable examples in these later monethes, then in the precedent: For better consideration wherof, I haue thought good to adioyne these sevv particular directions following.



The first  
direction.

The first is, that after the Fathers sentences well pondered and weighed, which before we haue alleaged, concerninge the damnable end of those that dy out of the Church for their particular opinions, the reader do consider also and peruse that, which we haue written afterward in the Reuew of ten disputations, but especially the second and third Chapters therof; vvhether the grounds are layd downe of three principle articles, for vvhich most of Fox his Martyrs vvent to the fire, vvhich are the Reall-presence, Transubstantiation, and sacrifice of the masse. For vvhen he shall haue seene and pondered vvith some attention, how many great and vveighty grounds, both of Scriptures, Fathers, Councells, Antiquity, Continuance, Consent of Nations, Miracles, Sanctity, VVisdome, Learning, and other such motiues, vvhich these articles haue for arguments of their infallible truth: and on the other side shall see a company of ignorant and vblearned people, artificers, craftesmen, spinsters, and other poore vveomen, stand so resolutely vpon the contrary assertions, as ys these Catholike articles had no ground at all; yea to raile, reuile, blasphem, contemne, and scoffe at them, as ys they vv ere new fictions, or old-wyues tales; and therevpon most resolutely to go to the fire, and adventure both body and soule euerlastingly thereon; yt must needs moue a man much both to maruaile and compassion.

Second  
direction.

The second direction may be to read ouer the 17. Chapter of this booke, intituled of obseruations, before he read the history it selfe of these monethes; for that thereby he shalbe able much better to iudge, and make reflexion vpon diuers points heere handled, especially ys he marke vrell and consider the fifth obseruation;

uation; vvhich is, that such as hould the Sacramentary doctrine against the reall-presence, (vvhich are the farre greatest part of Fox his Martyrs) cannot be saued, but by the damnation of many other of his Saints in the same Calendar, but especially of Lutherans, as both Luther himselfe and all his followers do hold and testify in all their books, speeches, sentences, iudgments, protestations, acts and vvyrytings as there is to be seene.

Thirdly yt may serue also for no euill direction to a iudicious man, in readinge ouer this history, to consider among these people that stood so resolutely in their opinions, concerning these articles of the Sacrament, what great variety & diuersity they had therein among themselves, and yet all went to the fire for that, which each man listed to defend. I will name yow some examples out of thes last six monethes only, which yow may read ouer more largely and particularly in the story yt selfe. First all the pure Zuinglians do hould euery where, that there is nothing in the Sacrament, but a bare signe of Christ his body, and as the words of Iohn Webb, George Roper, and Gregory Parke are, recyted and allowed by Fox; yt is nothing but only a remembrance of Christs body. But the pure Calvinists, as Ridley, Bradford, and all their fellowes do affirme; that Christ is truly, and wholly in the Sacrament, but spiritually, and as present to faith as bread to the senses, as yow may read in their historyes. Doctor Barnes, Taylor, Farrar, & other purely following the doctrine of Luther, hold, that Christs body is really and substantially in the Sacrament, togeather with bread, as yow may see by their examinations, arraignments, and Confessions:

Third direction.

Octob. 21.  
v 22.  
anno 1555.  
Octob. 19.  
anno 1555.  
Iulij 6.  
anno 1555.

42 An introduction to the history  
 sions: But Iohn Fox, and his faithfull people that fol-  
 low him exactly, do hold (as himselfe professeth) that  
 Christ, is neyther corporally nor spiritual-  
 ly in the Sacrament. So as heere now you haue 4.  
 opposite vvayes, and yet none true or Catholike,  
 the one, that yt is a bare signe and remembrance only,  
 the other, that yt is Christs true corporall body and  
 bread togeather: the third, that Christ is there spiri-  
 tually and not corporally; the fourth, that neyther spi-  
 ritually nor corporally. And then from these fountaynes  
 spring other opinions, as incompatible as these, and yet  
 must euery one be defended, by death of the defender.

Nouemb.

25. 26. 27.  
 & 28.

Iohn Corn-forth, Katherine Knight, and  
 foure more of their consorts in the moneth of Nouem-  
 ber held, that Christs body was only in the Sacra-  
 ment, when yt was receyued, and not other-  
 wayes; so as yt did come and go, and was now there,  
 and now not there, and more they held, as Fox rela-  
 teth, that a temporall visible thinge was re-  
 ceuyed with yt, but they explicate not what. Iohn  
 Clarke labouring-man, and Alice Potkyns spinster  
 and foure more with them defended to death, in the  
 same moneth of \* Nouember, that there was but  
 one Sacrament only, and that this was Christs  
 body hanginge on the crosse. Patricke Pa-  
 ttingham, Iohn Newman the pewterer, & other of  
 that company held stoutly, & died vpon it, that Christ  
 is no otherwise in the Sacramēt, then as he is,  
 where two or three be gathered togeather in  
 his name: So as where two or three are gathered to-  
 geather in his name, there is Christs body as much as in  
 the Sacrament or Communion. But Iohn Bland A-  
 pestata-priest and Minister vvent yet further, and  
 burned

\* die 12. 13.  
 14. & 15.

August. 3.  
 4. 5.

Iulij 10.

burned for the same: that Christs body is no otherwise in the Sacrament, then in euery other good body, *whether he ioyne himselſe with others in Christs name or no: So as whersoeuer yow find a good body, there is Christs body as much as in the Sacrament.*

William Tyndall called by Fox and Bale, the *Off. 6.*  
 Apostle of England, held, that yt was indiffe-  
 rent to belecue, whether Christs body were  
 in the Sacrament or no. But Iohn Frith his *Iulij 1.*  
 scholler went further, and offered himselſe to death  
 rather then to yeld, that yt was a matter of fayth  
 to belecue the presence or absence of Christs  
 body in the Sacrament. Antony Person the  
 Apostata-priest of Windesore, with Testwod the *Iulij 3.*  
 musition, and other Windesore-men, passed on yet  
 further, affirming that the words of Christ, this is my  
 body that is broken for yow, was meant of the  
 breaking of Gods word vnto the people: So as wholly  
 these fellowes seeme to haue taken away and euacua-  
 ted the institution of the Sacrament; but Iohn Cow- *Off. 10.*  
 bridg passed them all, who said, that the Sacra-  
 ment was a fraud and deceyt; and that the words  
 of Christ: This is my body which shalbe geuen  
 for yow, hath this sense; This is my body, that  
 shall deceyue yow. And yet is this good fellow with  
 all the rest that heere are named, celebrated by Iohn  
 Fox for a martyr of his Calendar. And seing that all  
 these dozen & more opinions are found in the brethren  
 of one profession, within the compasse of these six last  
 monethes, and euery one of them held themselues re-  
 plenished with the spiritt of God, and thervpon died  
 confidently for defence of the same opinions, yow may  
 easily



44 An Int. to the hist. of the six ens. mon.

easily imagine what a company they are. And this may serue for the third direction.

4. directiō.

The fourth and last shall be, that you consider, that all this which heere is wrytten in the examen of these monethes, is taken only or principally out of Fox himselfe, who may be presumed to haue wrytten the opinions, speeches, and answers of his good saincts in the best manner for their honors and credit. And yf such absurdities be found notwithstanding registred by himselfe; vve may imagine what we should find, yf we had the true records and registers of the Bishoppes and other Ecclesiasticall iudges, before whome the examinations were made, and by whose order they were iudicially enrolled and registred. And this shall suffice for an induction to the history of these last six monethes.

T H E

# T H E DISCVSSION OF THE MONETH OF IVLY.

*VVherin Iohn Frith and Iohn Bradford, the first  
a married yonge man, the second a Minister, are chiefe  
Cardinall and rubricate martyrs, according  
to Fox his Calendar.*

## CHAPTER X I.

**O**F the dayes of this moneth which are  
31. in number, Iohn Fox hath left two  
only to our ould Saincts, to witt, the 22. to  
*S. Mary Magdalen*, and the 25. to *S. Iames* the  
Apostle; all the other dayes he distributeth  
only to his owne Saincts and Martyrs, eyther  
vnder *K. Henry* the eight or *Q. Mary*, for that  
ancienter then these he alleageth none in this  
moneth; but of these two ranks he chooseth  
out two seuerall Captaines, as heads & guides  
of the rest, to witt, *Iohn Frith*, of those that liued  
and died vnder *K. Henry* the eight, and *Iohn  
Bradford* of the other vnder *Q. Mary*, wherfore  
of these two we must treat first of all accor-  
ding to our former custome, but yet as briefly  
as may be, for that this Treatise groweth lon-  
ger then was expected at the beginning.

2. First then Iohn Frith being a yonge man  
borne in London, and brought vp after ward  
in Cambridge, & there made bachelor of art,  
was transferred thence with diuers others (as

*Io. Frith  
and his  
story anno  
1533.*

Fox

Fox and Bale do affirme) vnto the Colledg of Christs-Church in Oxford, newly erected by Cardinall VVolfsey, and *this not so much for loue of learning and vertue* (saith Fox) *as for pomp and wayne glory*, so charitably do these men censure their founders and benefactors; & this translation of Frith and his fellowes from Cambridg to Oxford, seemeth to haue byn about the yeare 1527. at what tyme Frith might be some 18. or 19. yearesould, for that he was but 26. when he was burned; and 3. he spent in trauayle with his wife, and other three in prison before his burning. The occasion therof, was, that he comming acquaynted with VVilliam Tyndall a marryed Priest, that was a forward new ghospeller in those dayes, though not resolved to follow the sect eyther of Luther or Swinglius, as afterward yow shall see, he was by him perswaded to take the same course, *being of great pregnancy of vvytt, and forward both in the Latyn and Greeke tongue*, as Fox saith; And friar Bale accordinge to his wanton wayne of speech, addeth further in his commendation, that he was *elegantissimus forma & ingenio iuuenis*, a most elegant yong man both in bewty and witt, accordinge to which elegancy, he tooke vnto him a yong wife in those his yong yeares, and went ouer into Flanders after the forsaied VVilliam Tyndall, of whome we shall talke more largely in his festiuall day vpon the sixt of October, (for he is also a Foxian Martyr) and by the said Tyndall, Fryth was instructed in Flanders, and from thence

Fox pag.  
941.

Bal. Cent. 5.  
Script. Brit.

VVilliam  
Tindall  
Maister to  
Fryth.

thence sent into England againe, no other-  
 wise (saith Iohn Bale) then Paul did imploy  
 Tymothy, *in ministerij socium adoptans* adopting  
 him into the affociation of his mynistry:  
 Whervpon Fryth leauing his yong wife with  
 Tyndall, he aduentured to go into England  
 after two yeares he had byn in Flanders.  
 Fox saith that his comminge into England  
 was, to gett some exhibition of the Prior of  
 Readinge, and to carry the said Prior ouer Sea  
 with him ( wherof is inferred that he had  
 hope to peruert him ) but being at Readinge  
 (saith Fox) yt happened that he was there ta-  
 ken for a vagabond and sett in the stocks, and  
 after that againe fleetinge from one place to  
 another, and often changinge both his gar-  
 ments and place of abode, yet could he be  
 no where in safety, so that at last being trayte-  
 rously taken, he was sent to the Towar of  
 London, where he had many conflicts with  
 the Bishops, but especially in wrytinge with  
 Syr Thomas More, then Chancelor of England.

Bal. *ibid.*

Fox pag.  
942.

3. Thus farre wryteth Fox of the retorne of  
 Iohn Fryth from Flanders, and of his com-  
 mittinge to the Towar, which was of likely-  
 hood vpon some matter of state also besides  
 his Religion, (for otherwise he should not  
 haue byn commytted to the towar) as namely  
 perhaps his practizinge with the said Prior of  
 Readinge, to make him an Apostata, as his Mai-  
 ster Tyndall was, and besides to cary him out  
 of the land. But now what a fitt match, ey-  
 ther for disputinge or wrytinge this married  
 yong



yong man *Frith* might be, to haue conflicts with the most learnedst Bilhops of England, as Fox heere affirmeth, & afterward expoundeth them to be the Bishoppes of *Canterbury*, *VVinchester*, *London*, *Lincolne* and *Rocheſter*, as also to contend in wrytinge with *Syr Thomas More*, *B. Fiſher*, and *Docter Raſtall* by name, (as a little after Iohn Fox doth bragge that he did) how ſitt a match (I ſay) this was *Frith* being not yet aboute 23. yeares old, as also married and diſcontinued from his ſtudies, euery man of meane iudgment will conſider. But this is the vanity, pride & preſumption of hereſie, which that yow may the better perceyue, we ſhall paſſe to this yong mans doctrine, and points of Religion which he defended againſt the forſaid learned men, and for which he would needs dy, and therby yow will eaſily remember, what hath byn wrytten before in the fourth Chapter of this Treatiſe, about ſuch willfull and obſtinate people. I ſhall ſett the matter downe in Foxes owne words, or thoſe of *Frith* himſelfe, as they ly in Fox his narration.

4. The whole effect of *Frythes* diſputation with his aduerſaryes (ſaith Fox) conſiſteth eſpecially in theſe 4. points about the Sacrament of the Lords ſupper. Firſt, *that the matter of the Sacrament is no neceſſary article of faith vnder paine of damnation*. This was *Frith* his firſt article, ſitt as yow ſee for a yong man of his age, being a peculiar new point of hereticall doctrine proper to himſelfe, and held perhaps  
by

Fox pag.  
942.

The peculiar doctrine of *Frith* about the Sacramēt.

by no other sectary of our age except Tyndall his Maister, from whome he had yt, as after shalbe shewed; yet doth Fox highly commend the man in this point, saying of him; *that he maintayning this quarrell of the Sacramēt of the Lords supper no lesse godly then learnedly, and so as no man in a manner had done yt more learnedly and pithily before him, &c.* But let vs heare out the matter further, how Iohn Frith vnderstood and defended this his new doctrine and paradox; *that the beleefe or not beleefe of Christs reall presence in the Sacrament, is not a necessary article of faith*, he wryteth in a certayne epistle to his friends recorded by Iohn Fox, about his examinations by the Bishops, thus:

Fox pag. 943. col. 1. num. 60.

Fox his foolish bragg of faith.

5. They examined me (saith he) touchinge the Sacrament of the Altar, whether yt was the very body of Christ or noe? I answered, that I thought yt was both Christes body, and our body, &c. (Marke another deuise, and peculiar point of doctrine in this yong Doctor.) But let vs go forward. Well (saide they) dost thou not thinke, that his naturall body, flesh, bloud, and bone is really conteyned vnder the Sacrament, and there present without all figure or similitude? No, saide I, I do not so thinke, notwithstandinge I would not, that any should accompt, that I make my sayinge, which is the negatiue, any article of faith. For euen as I say that yow ought not to make any necessary article of your part, which is the affirmatiue; so I say againe, that we make no necessary article of faith of our part, but leaue yt

Fox *ibid.*

No article of faith to beleue or deny the reall presence, according to Frith.

„ indifferent for all men to iudge therin as God  
 „ shall open their harts, &c. Lo heere this *elegant yong mans* deep diuinity, diuised of his owne head, and neuer held I thinke by any Catholike or heretike before him; to witt that yt is no necessary article of faith, to belecue, or not belecue whether Christ be really present in the Sacrament or no; though the matter be expressely sett downe in the scripture, and the beleefe therof most earnestly commended by all ancient Fathers to Christian people; and yet was this *yong man* so resolute in this his owne fancy, as he would needs dy for defence of this his diuised doctrine. For heare him I pray yow, how he aunswereth an obiection against this:

Fox pag.  
 344.

6. Heere peraduenture (saith he) many will maruaile, that for so much as the matter touching the substance of the Sacrament being  
 „ separate from the articles of faith, & bynding  
 „ no man of necessity vnto saluation or damnation, whether he beleue yt or not, but rather  
 „ may be left indifferently vnto all men, freely  
 „ to iudge, eyther on the one part or on the other, &c. What then is the cause, why I would therefore so willingly suffer death? The cause why I dy, is this, for that I cannot agree with the diuynes & other head prelates, that yt should be necessarily determined to be an article of faith, *that the substance of bread and wyne*  
 „ *is changed into the body and bloud of our Sauour Iesus*  
 „ *Christ*, the forme and thape only not being  
 „ changed, which thinge yf yt were most true

An obiection of  
 Io. Frith  
 made  
 against  
 himselfe  
 and foolishly answered.

(as

(as they shall neuer be able to proue yt by any  
 authority of the scripture or Doctors) yet shall  
 they not so bring to passe, that that doctrine,  
 were yt neuer so true, should be holden for a  
 necessary article of faith, for there are many  
 things both in the scriptures and other places,  
 which we are not bound of necessity to be-  
 leeuē, as an article of faith; so ys yt true, that  
 I was a prisoner and in bands when I wrote  
 these things, and yet for all that I will not  
 hould yt for an article of faith, for that yow  
 may without danger of damnation, either be-  
 leeuē yt, or thinke the contrary. Thus he.

7. And I haue alleaged this place more at  
 large, that yow may perceauē therby the wis-  
 dome and learning of this rare and excellent  
 diuine of Iohn Fox, who holdeth that ney-  
 ther the matter of the reall presence, nor of  
 Transubstantiation, though yt were neuer so  
 true or sett downe in scriptures, is any article  
 of faith, or necessarily to be beleeuē vnder  
 paine of damnation; which yf yt be so, then  
 may we beleeuē so much of scriptures as we  
 list, and leaue the rest; seing according to this  
 doctrine, it is not sufficient to make any thing  
 an article of faith, or necessarily to be bele-  
 ued, for that yt is putt downe in scripture:  
 which is most absurd and contrary to their  
 owne doctrine, which make only scripture  
 the cannon of beleeve. And as for his foolish  
 comparison, that himselfe was truly in prison  
 when he wrote these things, and yet that yt  
 is no article of beleeve, yt is so impious and ri-



Fox pag.  
944.

diculous as euery man seeth, in that he will compare his sayings with scripture, and Fox himselfe being a shamed therof, maketh this wise note in the margent: *this is to be weighed vvith the tyme, vvhen Frith vvrote*; as who would say, that the difference of tymes may make differences also of beleefes, or that matters necessary to be beleeued in one tyme, are not so, at another tyme, and that *Frith* might compare humaine faith with diuine faith in King Henryes dayes, though we may not now. And these be Iohn Fox his ordinary comments, for excusinge the absurdities of his Saints in their speeches and doctrine.

8. But to returne to *Frith*; after he had said, as yow haue heard, adding further for his excuse in this indifferency in doctrine, that one cause therof was, for that he would not be preiudiciall by any affirmatiue of his, in this point of the Sacrament, to the *Germans* and *Heluetians*, to witt eyther those that tooke Luthers part for the reall presence, or those that held with *Oecolampadius* against the same, he concludeth thus: *VVhich things standinge in this case, I suppose there is no man of any vpright conscience, vvhich vvill not allow the reason of my death, &c.* So wrote he, and then subscribed in these words: *I Frith thus do thinke, and as I thinke so haue I said, wrytten, taught, and affirmed, and in my books haue published.* Vnder which subscription Fox wryteth thus: *And when by no meanes he could be perswaded to recant these articles, neyther be brought to beleue, that this Sacrament is an article of faith,*

Fox *ibid.*

The cause  
vvhy *Frith*  
vvould go  
to the fiar.

*Ibidem.*

he was condemned by the Bishopp of London, &c.

9. Heere now we haue the whole cause of Iohn Frith, for which he would needs dy, vttered in his owne words, and whether this were obstinacy or constancy is not hard to iudge. Fox confesseth as now you haue heard, that all means were vsed to recall him from these opinions, and the Bishopps sentence yt selfe affirmeth the same in many words, and no lesse then 4. Bishopps trauayled with him to that end: and after his condemnation Fox confesseth moreouer, that they sent againe to K. Henry to know his pleasure the same day he was burned, before they would send him to the fire; all which being true, iudge yow with what face Iohn Fox doth so greuously complayne in another place, \* *of the lamentable death, and cruell handlinge of Iohn Frith so learned and excellent a yong man, &c.* So he: and there is no shame in these mens wrytings or doings.

Fox pag.  
955. col. 1.  
num. 64.

\* pag. 94r.  
col. 1. n. 18.

10. The very truth is, that this yong man being married, and scarce 20. yeares old, when he tooke vpon him by pride to be a patriarke or Satrapa amonge the new ghospellers, as hath byn said, and going forth of England, and turninge againe for aduancement therof, was put into such a humor of vayne glory, as he was ready to dy in the fire for any thinge, especially being pricked thervnto exceedingly by his Maister Tyndall, who partly vpon the heate of heresie, and partly, as some men seeme to gather vpon his owne letters, to retayne with himselfe *Frithes* yonge wife (as

after yow shall see) stirred him vp exceedingly by his said letters, when he was in the Towar, to make him go to the fire. Some of his speeches yow shall heare recorded by Fox himselfe.

Tyndalls  
vehement  
incite-  
ments of  
Frith to  
go to the  
fire for de-  
fence of  
his opi-  
nions.

11. Sticke (saith Tyndall) at necessary things, and remember the blasphemyes of the enemyes of Christ, sayinge they find none, but that will abiure rather then suffer the extremity; moreouer the death of them that come againe after they haue once denied, though yt be accepted with God and all that beleue; yet is yt not glorious, &c. And againe in the same epistle: *God shall sett out his truth by yow wonderfully, and worke for yow aboue all that your hart can imagin; yea and yow are not yet dead, though the hypocrits haue sworne your death: Vna salus victis nullam sperare salutem, &c.* Yt shall make God to carry yow through thicke and thynne for his truthes sake, in spite of all the enemyes of his truth, &c. Let not the perswasions of worldly wisdom beare rule in your hart, no though they be your frends that counsell yow; Let *Bilney* be a warninge to yow; let not their vizards beguile your eyes; let not your body faint, &c. Two haue suffered in *Antwerp in die Sancta Crucis*, vnto the great glory of the ghospell; 4. at *Brussells* in Flanders; at *Roane* in France they persecute, and at *Paris* are 5. Doctors taken for the ghospell, so yow are not alone, &c. Thus wrote *VVilliam Tyndall* vnto *Iohn Frith* to stirre him vp to the fire in England, and last of all he adderth this perswasion:

Fox pag.  
986.

**Calendar-Saints.** (the moneth of Iuly.) 55 **Chap. 11.**  
*Syr your vvife is well content vvith the vvill of God,*  
*and vvould not for her sake haue the 'glory of God*  
*hindered, &c.*

Friths  
 vvife con-  
 tent he  
 should be  
 burned.  
 pag. 987.

*VVilliam Tyndall.*

12. Vpon these and other like perswasions  
 tooke *Frith* the resolution before mentioned,  
 to dy for opinions neuer held perhaps before  
 him, by any sect or sort of men whatsoeuer:  
 yet wryteth *Iohn Fox* thus of his condemna-  
 tion: *VVhen no reason* (saith he) *vvould preuayle*  
*against the force and cruelty of his furious foes, he vvvas*  
*condemned vpon the yeare of our Lord 1533. But Iohn*  
*Bale* addeth further: *Circundatus à pinguibus tauris*  
*Basân, Londinensi, Lincolnienfi, Vvintonienfi Episcopis,*  
*& alijs antichristi ministris, Londini damnatur ad ignes*  
*constantissimus Christi testis, & exurit. die 4. Iulij.*  
*Anno etatis suæ 26.* He being inuironed with  
 the fatt Bulles of *Basan*, to witt the Bishoppes  
 of *London, Lincolne, VVinchester*, and other mi-  
 nisters of antichrist, this most constant witt-  
 nesse of Christ was condemned to the fire at  
 London, and was burned the fourth day of  
 Iuly 1533. and the 26. yeare of his age, vnder  
 K. Henry the eyght.

The sha-  
 melesse  
 censure of  
 Fox and  
 Bale about  
 Frithes  
 condem-  
 nation.  
 Fox pag.  
 ibid.  
 Bal. Cent. 5.  
 script. Brit.

13. Thus do they wryte of him; and yow  
 may imagine with what truth or reason, con-  
 sidering his obstinacy and peruersity. And yet  
 one thinge would I haue yow to note more,  
 which is, that notwithstandinge this yonge  
 man *Frith* was so resolute as yow haue heard,  
 to dye, rather then to confesse, that the reall  
 presence of Christ was in the Sacrament, or



Io: Frith offereth to be a Lutheran about the reall presence, with a condition that we will yeld somewhat to him also.

Fox pag. 943. col. 1. num. 86.

that the beleeuing therof, yea or noe, was any article of faith, yet offered he to Syr Thomas More (saith Fox) to admitt the opinion of Luther and friar Barnes for the said reall presence, so that the other would graunt that yt was not to be vvorshipped; and this doth Fox testifie of him, cytinge for yt a Treatise wrytten by Frith and intituled: *The exile of Barnes against More*, and then Fox addeth further in the prayse of this conformity of Frith: *VVhich vvords (saith he) of this most meeke Martyr in Christ, ys they would take place in the seditions, diuisions & factions of these our dayes, with great ease and little labour men might be brought to vnity in this controuerisie, &c,*

14. Behould heere the stability of Iohn Frith in his beleefe, and the wisdome of Iohn Fox in relatinge and approuinge the same, Frith hauing denyed before to beleeu the reall presence, and offered also to dy for the same, yet now is contented to admitt yt, yf we would yeld to take away all worshipp from yt; so as though he should graunt it to be the very true body, and bloud of our Sauior Christ, as both we and Luther do hould, togeather with his diuinity, which is inseparable; yet doth he not thinke yt worth the worshippinge; yea Fox that sheweth himselfe so earnest a Caluinist euery where, and so eager an enemy to the said reall presence, as in this his volume of Acts and Monuments appeareth, yet now is he content to prayse Frith for offeringe to yeld therunto, and to confesse the true presence of Christ in the Sacrament, so we would graunt  
not

not to honour or worshipping him therein; a most fond and impious demaund. For yf Christ be truly and really there, as he was vpon earth, or is now in heauen, why should we not worshipping him as well in the one place, as in the other.

15. Add thus much of these mens phrensie. Now lett vs see of the rest that were burned vnder K. Henry in this moneth with *John Frith*, and drawne heere, into Fox his Calendar to make vp the number of Saints, which are six, and the first two in ranke are fetched from Brussells in Flanders, where they were burned for Lutheranisme vpon the yeare 1523. to witt, six yeares after the beginninge of Luthers doctrine. The first of them was called *Henry Voes*, the second *John Eske* both of them Apostata friars of Luthers owne order, and the former but of 24. yeares of age, yf we beleue Fox, and yet (saith he) they stood stoutly to yt, euen to the fiar yt selfe; to witt, against Iohn Fox his Religion, concerninge the reall presence, and diuers other points, and protesting at their deathes, that Luther had taught them nothing, but as Christ taught his disciples, vwhen he vvas on earth. Which Fox I hope will not confesse, though he praise them neuer so much for their stout standinge, and dyinge in the same. These are riddles which are hard to solue, and so I leaue both Fox and them.

Fox pag:  
798.

*Henry Voes*  
*Iohn Eske*  
Apostata  
friars.

16. The third of this halfe dozen was *Andrew Hewytt* a yonge man of 24. yeares apprentice to a Taylor of London, named *VVarren* in  
Vatling-

Andrew  
Hevyt an  
apprentise  
Taylor  
holdeth as  
Io. Frith  
doth.

*Wallingstreet* who being infected with heresy at the same tyme, that *Iohn Frith* was in the tower, and somewhat famous throughout London for his disputing and writing against the Lord Chancelor, and the forsaide Bishops of Canterbury, *Vinchester*, *Lincolne*, *London*, and *Rochester*, the apprentice thought yt a matter of great glory, to hold with the said *Frith* in his opinions (they being neere of an age) yea and to burne also with him for the same, though yet he knew not well (as appeareth) what his opinions were; for being called before the forsaide Bishops and demaunded (saith Fox) *vyhat he thought as touchinge the Sacrament of the last Supper?* he answered; *I beleeeue as Iohn Frith doth.* Then said one of the Bishops vnto him; *dost thou not beleeeue, that yt is really the body of Christ borne of the Virgin Mary?* So, saith he, *do not I beleeeue.* And *vyhy not*, saith the Bishop? *Because* (saith he) *Christ demaunded me not to giue creditt rashely to all men which say; behold heere is Christ and there is Christ, for many false Prophetts shall arise vp saith the Lord.* Then certayne of the Bishoppes smyled at him, &c.

17. Thus relateth Fox, and misliketh much that the Bishoppes should smyle at so graue an answer. But who doth not see how fond and ridiculous an answer this of the yonge Taylor was, especially before so graue and learned men, that for so much as yt was for-told, that some false Prophetts should arise, and say *heere is Christ, and there is Christ; ergo* he would not beleeeue the reall presence in the Sacrament, taught by the scriptures & declared by  
the

Fox pag.  
945. col. 2.  
2017. 17.

the Church: Which point notwithstandinge yow haue heard before, that *John Frith* him-  
 selfe offered to belceue, yf we would take  
 away all worship from the same, so consonant  
 be thes men to them selues. But let vs go for-  
 ward. It followeth in Fox. Then the Bishop asked  
*Andrew Hewyt* yf he would forsake his opinions; wher-  
 vnto he answered, that he would do as *Frith* did, wher-  
 vpo he was sent to the prison to *Frith*, & afterward they  
 were caried together to the fjar. So he, and addeth  
 presently the Bishops vsed (saith he) many persuasiōs  
 to allure this good man from the truth to follow them,  
 but he manfully persisting in the truth would not recant.  
 So Fox of this yong Taylors faith & cōfessiō,  
 which yet depended (as yow see) vpon ano-  
 ther mans direction, and consequently, whe-  
 ther this were pryde and pertinacy in him or  
 noe, so obstinately to offer himselfe to death  
 for the same, I leaue to euery discreet mans  
 iudgment to consider. And so much of him.  
 18. There follow the last three of this ranke  
 burned vnder K. Henry the 8. who are *Antony*  
*Parson*, *Robert Testwood*, & *Henry Filmer*, all *VVinde-*  
*desor* men: the first a Parish Priest, the second a  
 musition of the Church, the third an artificer  
 of the towne, all condemned and burned for  
 malicious speaches and blasphemous doctrine  
 against the blessed Sacrament of the Altar, and  
 other articles. Thy were condemned vpon  
 the statute of six articles, by a Iury in *VVindesore*  
 in the yeare of Christ 1543. as Fox setteth yt  
 downe in his Calendar, and their most vild,  
 despitefull & raylinge speaches are to be scene

*Hewyt*  
 vvill recāt  
 yf *Frith*  
 vvill.

Fox pag.  
 ibid.

*Antony*  
*Parson*.  
*Robert*  
*Test-*  
*vwood*.  
*Henry Fil-*  
*mer*. bur-  
 ned at  
*VVindes-*  
*ore*. 1543.



in their endightements, registred by Fox himselfe, and are not fitt to be repeated here. And besides, this *Antony* the Apostata priest said to the Bishop and other iudges; *yow are not only theeues but murderers, &c.* And then he passed so farre against the institution it selfe of the blessed Sacrament, that he seemed to take yt wholly away, and to euacuate Christs ordinance therin, for thus wryteth Fox of him:

*After he had preached and commended the scripture, callinge yt the vvord of God, he said as followeth: This is the vvord, this is the bread, this is the body of Christ, &c.* And further he said: *That Christ sittinge with his disciples tooke bread, blessed and broke yt, and gaue yt to his disciples sayinge, take and eat yt, This is my body; and vvhat is this to vs, but to take the scripture of God, and breake yt to the people.*

19. Thus farre Fox out of *Antony Persons* indightement, wherby yow see, that he maketh the institution of the Sacrament, nothing els, but a commandement to preach, and breake the vvord to the people, which is a most impious and blasphemous heresie, euacuatinge the whole institution of the Venerable Sacrament; and yet this infamous heresie did the madman offer to defend by the scriptures, and to dye for yt also, as he did: For thus wryteth Iohn Fox of his finall answer to the iudges: *To this (saith he) Antony answered and said, Pvvilbe tryed by God, and his holy vvord, and by the true Church of Christ, vvwhether this be heresie or noe, vvherof yow haue endighted me this day: So as Antony denyed not this doctrine for which he was endighted, but only*

Fox pag.  
IIII. col. 2.  
mms. 26.

The most  
blasphemous  
heresie of  
Antony  
Persons.

only denyed that it was heresie. And this may be another sect now different from all others: to witt, as well from *Lutherans, Zwinglians, Carolstadians, Oecolampadians, and Calvinists* recyted before in the third Chapter about this controuerſie; as from all others; For that this man, as yow ſee, farre differeth from them all, and hath a new diuiſe, of his owne interpreting the meaning of thoſe words, *This is my body*, in a different ſenſe from all others hitherto: to witt, that the meaning is: *This ſcripture is my body broken vnto yow*; For which diuiſe notwithstandinge he went to the fire, and ſo did the other two that were burned with him, I meane the ſingar and the townesman of *VVindeſore*. Which three Martyrs, when they came to the fire ſide, the potts did walke ſomerly amonge them, the one drinkinge and pledginge another, as Fox confeſſeth, that men ſaid they died dronken, *vvhen as they vvere* (ſaith he) *no otherwiſe drunke; then the Apoſtles were, vvhen the people ſaid they were full of new vvyns*. But yet by Fox his leaue, he muſt confeſſe that there was a great differēce in this his defence, and that other of *S. Peter* when he defended thoſe firſt Chriſtians. For that *S. Peter* excuſed the matter ſayinge, that they could not be drunke, for that they had not drunken that day at all; which yet Fox his Martyrs had done very liberally, both in the priſon before they came out, and alſo at the fire ſide, as himſelfe confeſſeth.

20. And yt is to be remembred, that Fox in his

VVindeſore  
martyrs  
tipplinge  
at the fire.

Fox pag.  
1113.

Act. 2.

Iohn Mar-  
becke or-  
gā-player  
of VVinde-  
fore a  
liue Mar-  
tyr.

Alan. Cop.  
dial. 6. pag.  
697.

Fox pag.  
1114.

his former editions had adioyned a fourth companion to this crew of *VVindefore* Martyrs: to witt, *Iohn Marbecke* organ-player of that Church, and had sett downe diuers particulars of his death, as namely how merily he went to the fire; but *Marbecke* being found many yeares afterward to be aliue, and Fox called vpon & iested at for the same by diuers wryters, and amongst the rest by *Alanus Copus*, who cyteth his owne words out of his Latyn Acts and Monuments, he was forced in this his last edition to excuse yt, but how trow yow? Truly with the modesty and humility which such men are wont to do. Yow shall heare how he beginneth. *Be yt knowen* (saith he) *protested, denounced and notified, to all and singular such carpers, wranglers, exclamers, deprauers, with the whole brood of whisperers, raylers, quarrell pickers, corner-creeperes, fault-finders and spider-catchers, &c.* This was his exordium, and therby yow may see the grauity of the man. But after this preface, the substance of his defence is that he was deceaued; and the like defence must he make in many other such particulars, wherein he setteth downe one thinge for another, and men martyred for men aliue; which defence yet, when yt is sincerely vsed, I for my part am very easy to accept, for that I know historiographers may haue many false informations. And so yf yow marke, yow shall scarce euer find me to vrge this point against Fox of false relatinge one thinge for another, for that yt may be more an other mans fault then his,  
albeit

albeit his also in some degree, for not being more wary and diligent; but my cheefe complaint against him is of willfull error, which he could not choose but know to be false when he wrote them, wherof yow haue a great number in this booke & others, which lyes cannot any wayes be excused, wherof yow shall see aboute 120. in one Chapter afterward, taken out of lesse then three leaues of his Acts and Monuments, and therby perceauē the credit that may be gyuen to Iohn Fox his narrations, and this may suffice for the tyme of K. Henry.

\* *Cap. 19.*

*Of Foxian Martyrs and Confessors in this moneth vnder Qu. Mary. §. 2.*

21. The sectaryes that were punished vnder Q. Mary, may be diuided into three rankes according to the tyme set downe by Fox, wherein they weare punished: to witt, the yeare of Christ 1555. 1556. and 1558. (for of 1557. he hath none): Of the first ranke there are 15. of the second 12. and of the third 8. And of all these is the Captaine and ringleader *Iohn Bradford preacher-martyr*, whose festiuall day of martyrdom is assigned by Fox vpon the sixt day of Iuly, of the forsaide yeare 1555. and he endeauoureth so highly to honour this his renowned Martyr and Preacher, as he bestoweth aboute a hundred columnes in settinge forth his Actes and Gests, but we shall briefly tell yow what he was, & how he liued and died,

and



and for what cause; and that shalbe sufficient for discreett men, that are not ledd by these fooleryes of Fox his vaine ostentation.

22. Iohn Bradford then, accordinge to Fox his owne relation, being borne at *Manchester* in *Lancashire* was first a seruingman vnto *Syr Iohn Harrington* knight, but afterward in *K. Edward* his dayes leauing him and his seruice, he being made a Protestant, went to study in *Cambridge*, with desire to enter into the ministry, where he studied, and pleased all men so well, that within one whole yeare (saith Iohn Fox) after he had bin there, the vniuersity did giue him the degree of *Maister of art*, &c. So he, and by this youe may vnderstand his deep learninge, for that presently vpon this he was perswaded by *Friar Martyn Bucer* (with whome he was very familiar) to become a Preacher; vnto which perswasion when *Bradford* answered, that he was vnable through want of learninge, *Bucer* (saith Fox) vvas vpon to reply: *ys thou haue not fine manchet bread, yet giue the poore people barley bread*, &c.

23. To this counsell Bradford obeyed, and began to breake his barley bread, (if it were so good) vnto the people, and for that he was yet a meere lay man, and could not preach without some Ecclesiasticall order and degree, accordinge to the lawes of *England* then in force; *Doctlor Ridley* (saith Fox) that worthy Bishop of *London*, called him to take the degree of *deaco*, accordinge to the order, that then was in the Church of *England*; but for that this order was not without some such abuse

Fox pag.  
1456.  
The story  
of Iohn  
Bradford  
protestant  
preacher  
burned  
vnder Qu.  
Mary.

Fox *ibid.* 7

Bradfords  
barley  
bread.

Fox *ibid.*

abuse, as to the which Bradford would not consent, the  
 Bishopp then was content to order him then deacon,  
 without any abuse even as he desired. Lo heere  
 Bradford a precision, and a famous preacher  
 vpon one yeares study only, and yet Fox must  
 giue vs leaue not to beleue him, in that he  
 saith Bishop Ridley was content to yeld to order  
 him deacon, accordinge to the fashion that  
 himselfe desired, and not according to the Ec-  
 clesiasticall English lawes then in force, this  
 being the fourth yeare of K. Edward his raigne.  
 24. Yow may remember, how Ridley and  
 Cranmer mortified Hooper B. of Glocester before,  
 and forced him to take his degree of Bishop-  
 ricke accordinge to the Protestant law, and  
 not to the Puritan, though both Dudley then  
 Earle of Warwicke, and the King himselfe  
 wrote in his fauour to the contrary, & conse-  
 quently yt was not probable, that Ridley  
 would so much humble himselfe to this new-  
 fangled Bradford, to order him after a peculiar  
 new fashion, diuised by himselfe, and yf he  
 did, he was a great dissembler to haue diuers  
 fashions of makinge deacons, one accordinge  
 to the lawe, and another accordinge to  
 fauour, and yt seemed they had great need of  
 Preachers in those dayes, that would so hasty-  
 ly aduance to the pulpitt of Paules a man of  
 so litle study, and learninge, as this Bradford  
 may be presumed to haue bin with one yeares  
 study in Cambridge only, after the life of a ser-  
 uingman, and being yet but a deacon as may  
 appeare by Fox, for that he neuer mentioneth

Bradford  
a precision.

See before  
in Febr.  
die 23.

M. Ridley  
made  
Bradford  
Deacon  
after a  
new pri-  
uate fa-  
shion.

that he was made Minister, but rather presently vpon his deacon-shipp taken after the new fashion, he was made prebend, and preacher of S. Paules, *vvhere sharply (saith Fox) he opened and reprovved sinne, sweetly he preached Christ crucified, pithily he impugned heresies, and errors, earnestly he perswaded to good life, &c.* This is Fox his Rhetoricke in Bradfords exaltation.

25. But after three yeares preachinge K. Edward dyinge, and Q. Mary succeedinge to the crowne, he was called to accompt for his doctrine, that he had so sweetly & pithily preached, but especially for certayne seditious letters that he had wryten, and did wryte daylie abroad into all shyres, exhorting men to constancy, as he called yt, or rather to disobedience against the Pastors, and Gouvernors of the present Church of England; the first occasion of his apprehension was, for that vpon the 13. day of August in the first yeare of the raigne of Q. Mary, Doctor Burne (afterward B. of Bath) preaching at Paules Crosse, had a naked dagger throwne at him by an heretike of the audience, and all the whole people almost sett in sedition and vprore, and for that Bradford was found to stand neere to the preachers backe, expectinge (as was thought) some such euent, to terrifie the Queene and counsell withall; he was accused afterward as being priuy therunto, especially for that he tooke vpon him to speake and pacifie the people for that present, therby to shew his credit, and authority with that crewe:

VVhome

Fox *ibid.*

Bradford  
presumed  
to be priuy  
to a very  
seditious  
act at  
Paules  
Crosse.

VVhome (saith Fox) as soone as the people saue to be- Fox pag. 1457.  
ginne to speake vnto them, so glad they were to heare  
him, that they cried with a great shout; Bradford, Brad-  
ford, God saue they life Bradford, &c. So Fox, and  
then addeth, that a little after as he was going  
home, a gentleman of that crew meeting him  
saide these words: Ah Bradford, Bradford, thou hast  
saue him, that vvill helpe to burne thee; I gaue thee his  
life: ys yt were not for thee, I would haue runne him  
thorow vvith my sword, &c.

26. Thus wryteth Fox: wherby yow may  
see his credit with that seditious company of  
new ghospellers, & with what spirit of mo-  
destie they began, & then Fox addeth further,  
that Bradford was sent to the Towre vpon  
these suspicions, & afterward deliuered thence  
to the Kings Bench in Southworke, and after  
that againe he was sent to the counter in the  
Poultrey, and in all these places for the space  
of two yeares and more, he was most gently,  
and courteously handled, and suffered both to  
talke, write, speake, teach and preach, and of-  
tentymes also to go abroad vntill yt was per-  
ceaued, what great hurt he did by his hereti-  
call hypocrisie. In vvwhich places (saith Fox) for  
the tyme he did remayne prisoner, he preached twice a  
day continually vnlesse sicknes hindered him; where al-  
so the Sacrament was often ministred, and such resorte  
of good folks vvent daylie to his lecture, that commonly  
his chamber vvvas vvell nigh filled therewith, &c. Thus  
farre Fox, and by this yow may vnderstand,  
whether such straytnes were vsed to hereti-  
call prisoners in Q. Maryes dayes, as other-

The hurt-  
full liber-  
tie that  
Bradford  
had to per-  
uert men  
in prison.  
Fox *ibid.*



where Fox would make vs beleeeue ; yt had byn better for thousandes if greater vigilance had byn vsed.

27. But to say a word or two of the conferences had with this Bradford in prison both before and after his condemnation, yow must note, (and so doth Stow also in his story) that diuers learned men, and some Bishops among the rest, repayred to him in prison with desire to saue him, yf yt had byn possible, and this partly, for that he seemed to be of a more softe and myld nature, then many of his fellowes, and partly for that his learninge in diuinity being knowne to be very litle, as by the small tyme of his study may appeare ; yt was hoped that by conference, he might haue byn reclaymed, and brought to see the truth, but the desperate humour of hereticall pride, selfeliking and selfe persuation had so preoccupied his mynd, and puffed him vp with vayne glory and conceats of his owne assurance, in what soeuer he said or imagined to be so, as there was nothinge would enter contrarie to that.

3. or 4. appearances he made before the Chancelour, and other Bishops before his condemnation ; and after the same may others went to him, & had seuerall speaches with him in prison, as naniely *Doctōr Harding*, *Doctōr Harpsfield*, *Doctōr VVeston*, two Spanissh religious men, the one *Alphonssus de Castro*, the other the Kings Confessor, & besids these, two Bishops went also in their turne, *Doctōr Heath* Archbishopp of Yorke, and *Doctōr Day* Bishopp of Chichester,

Stow anno  
1555. Julij 1.

Diuers  
conferēces  
had vvith  
Bradford  
before and  
after his  
condem-  
nation.

ster; and all these conferences are sett out by Fox after his manner, makinge alwayes the speaches of Catholiks to be abrupt, baren, or impertinent, and to begin commonly with (why) though there be no neede of interrogation at all, as throughout his whole narration of examinations, and conferences, yow may see, and besides his narration of the matter in wrytinge, Iohn layeth foorth also the whole substance in seuerall printed tables to the viewe of the eye, and euer Bradford is made to be victor ouer the Bishops, and others that conferred with him, though his answers were neuer so simple, & absurd, wherof I shall note only some fewe in this place, out of this last talke with the Bishoppes, wherby yow may make a ghesse of the rest, and what was in the man indeed, whome Fox so highly admireth and extollerth.

28. First then he recounteth the said two Bishops courteous repayre vnto him in the counter, after he was condemned, not vpon any commandement (as them selves told him) but only vpon meere good will, and curtesie, & further Fox telleth how they would haue had Bradford sitt downe before them, which he refusinge, them selues stood also on foote, making him to be couered all the tyme of the conference. They beganne (saith Fox) with this question, *how he was so certaine of his saluation, and of his religion?* by which question we may perceauie, that Bradford did vse much to bragg of this singular assurance, that he had of the

Fox pag.  
1467.

The re-  
paire of  
the BB. of  
Yorke and  
Chicester  
to cōferre  
vvith  
Bradford.

right course he was in, which he said was so cleare and euident to him that there could be no more doubt therof, then whether the sunne did shyne in a fayre day, for so he had aunswered some fewe daies before vnto Doctor Harpsfield, who askinge him (saith Fox) vvhath yf yow be deceaued Maister Bradford? he answered, vvhath yf yow should say the sunne did not shyne now? vvhich did shyne cleerly through the vvyndow, so as this man made yt as cleare, that he was in the right way, as that the Sunne shined in a faire day, and this belike was the cause why the Bishops beganne with this question, how he came to so great a certainty, whervnto (saith Fox) he answered them thus, I am certayne of my saluation & religion by the Scriptures, but when they posed him further, how he could be sure of Scriptures themselues, and of their true meaning without the testimony of the Church; he had no other shifte, but to runne to the assurance of his owne spirite, telling them, that albeit he receaued the knowledge of the Scriptures by the testimony of the Church (as those of the Citty of Sichar did the notice of Christ by the woman from the well), yet that when he once had them, then could he vse them well ynough, for vnderstanding them, and for thew heerof, when a litle after he had occasion to interprett some peeces of Scriptures, he did yt so absurdly as a man myght well see, how much myght be buylded vpon the assurance of that his particular and priuat spirite, as for example, among other places, he tooke vpon him to proue by

Scripture

Fox pag.  
1466.

John. 4.

Bradford's  
assurance  
of his  
right cour-  
se.

Scripture that the Pope was Antichrist, and cited for yt only, those words of the Apostle to the Thessalonians, *that Antichrist shall sitt in the Temple of God, &c.* Which though it prooue nothings, as yow see, for that we deny not, but that Antichrist when he cometh, shall sitt in the Temple of God, yea, and pretende to be God him selfe, (which no Popes euer did or shall do); yet to Bradford the allegation of this place seemed much to the purpose, and to Iohn Fox, that admireth all which the other vttered, it appeared so full a prooue, as he maketh this note in the margent: *The Pope pro- ued to be Antichrist by Scriptures.* But this prooue (as yow see) standeth only vpon Bradfords interpretation, which interpretation is not only not conforme to any ancient Fathers exposition whatsoeuer, but is manifestly also contrary to the text yt selfe, where immediatly before the words alleaged *that he shall sitt in the Temple of God*; are these other wordes, *extol- letur supra omne quod dicitur Deus, aut quod colitur*, that Antichrist (when he cometh) shalbe extolled aboue all that is called God, or that is worshipped for God, so as he shall not call him Gods seruant (as the Pope doth) nor the seruant of his seruantes but chiefe God him- selfe, which no Pope, as is said, euer did or will, and consequently these words cannot possibly agree to the Pope, and yet forsooth the spiritt of Bradford, that cannot erre or be deceaued, doth expound yt so, and therby yow see the certaynety of his spirit.

Fox pag.  
1468.



29. After this againe he went about to perswade the two Bishops, that he agreed with them, and with their Church in substance of faith and beliefe, and consequently might be saued with them, notwithstanding his deniall of two articles, for which only he said he was condemned: to witt, *Transubstantiation*, and that *the euill men doe not receaue the body of Christ*, when they communicat, which two articles Bradford affirmed not to appertayne to the substance of faith, or foundation of Christ, & consequently that he was vniustly cast out of the Church for them, for so much as he firmly belieued all the articles of the creed with them: whervnto when the Bishops smylinge replied sayinge, *Yea? is this your diuinity?* Bradford answered, *no; yt is Paules vvhich saith, that yf men hold the fundation Christ, though they buyld vpon him strawe, and stubble, yet they shalbe saued*; So he, wherby yow see that this great learned clarke would proue by S. Paul, that both Protestāts, and all other sectaries, that in words do professe to belieue all the Articles of the Creed (though ech one in seuerall sense to himselfe) shalbe saued together with Catholiks, & that all these our contentions with them, & other sectaryes are but strawe, and stubble, & touch not the foundation of Christ at all. This was his spiritt, and do yow thinke that this spiritt could be deceaued, or will our English Protestants at this day, allow this spiritt, or ioine with Bradford in this paradox? I know they will not, and would be ashamed to interpret  
the

Bradford  
holdeth  
him selfe  
to be of  
the same  
Church  
with the  
Bishops.

Fox *ibid.*

1. Cor. 3.  
vers. 12.

the place of S. Paul in that sense, for so much as yt is euident, that he meaneth of the straw and stubble of workes, and not doctrine, but lett vs go forward.

30. After the Bishops had smiled as hath byn said, he of Chichester for refutation of this folly, alleaged against him the authority and example of Martyn Luther, that did excommunicate Zwinglius, and his followers, for their difference from him about the reall presence, and the place was read, where Luther doth denounce them *hæreticos, & alienos ab Ecclesia Dei*, heretiks, and aliens cast out from the Church of God, and yet doth both Zwinglius, Oecolampadius, and the rest, professe to belieue the articles of the Creed, as much as Luther or Bradford did, wherto he answered; *My Lord, vvhath Luther wryteth, as yow much passe not, no more do I in this case;* So he, adding notwithstanding presently, and yet (saith he) *do I thinke assuredly that they vvere, and are Gods children, and Saints with him in heauen,* to wit with Luther: vpon which words as of great moment, Fox maketh this note in the margēt, *Maister Bradford hangeth not vpon Luther, Zwinglius, or Oecolampadius, and yet accompteth them good men;* but heere I would aske both Fox, and his holy Martyr Bradford (for so he entitleth him ouer all his pages) whether Martyn Luther, rayfed vp by God for so great a worke, as they hold, were not as sure of his spiritt, and right course therby as Bradford was of his? and yf they hold him (as heere they say) *for a child of God, and a Saint now vvith*

*him*

Fox pag.  
1468.  
Bradford  
careth  
not vvhath  
Luther  
holdeth.

him in glory, how doth not Bradford passe much vvhath he vvrote in this controuersie of the reall presence, and yf he hold Zwinglius also, and Oecolampadius for Children of God, & fellow Saints vvith Luther in heauen, vvho vv ere so contrary to him in doctrine vpon earth, and whome so earnestly he censured for heretiks and aliens cast out from Christs trew Church; then may all sectaryes go to heauen togeather, and so may Catholiks and Protestants in like manner by Bradfords rule, for that each part professeth to hold the articles of the Creed; and yf this be so; then doth Bradford shew himselfe a very simple fellow, that vvill burne for matters of so small moment; heare vvhat he told the Bilhops, *Because* (saith he) *I did deny Transubstantiation, and the vvicked to receaue Christs body in the Sacrament, therefore am I condemned and excommunicate, &c.* But I vvould aske of him, yf he dissented only in these two points from the Papists, & agreed in all other; & that these two did not touch the substance or foundation of Christs faith, as before he affirmed out of S. Paul; And yf Luther, Zwinglius, and Oecolampadius that had greater controuersies betweene them, then these, could go notwithstanding all three iointly to heauen, and be Saints togeather in Gods glory, as a litle before he affirmed; yf all this I say be true, then how great folly vv as yt in Bradford, to stand so obstinately vpon the deniall of these two articles that so litle imported him, yea to go to the fire for the defence, vv as he

not

Bradford  
vv ent to  
the fyre  
for a fan-  
cie of his  
ovvne.

not deceaued thinke yow in this? or could this course be so certayne of saluation, as that the Sunne shined in a fayre day? let Fox dissolue this riddle yf he can; me thinketh that the folly is greater then that of Frith before, who would needs burne, rather then acknowledge that it was a necessary point to beleue, or not beleue that Christ is really in the Sacrament.

31. About vvhich point, for that yt vvas the principall in controuersie at that tyme, yow will aske me perhaps, that for so much as Bradford affirmeth heere so often, that he dyed for thes other two articles alone, vvhath did he thinke of the said reall presence? yow shall heare him speake himselve, and so may iudge therof; for yt is not cleare vnto me vvhath he thought of that point. For vvhhen Doctor Harpsfield vpon the 26. of February conferred with him, and heard him repeat so often and confidently on the one syde, that he vvas no lesse assured to go to heauen, then that the Sunne shined at midday, and further that he vvas no lesse certayne that his death should be pleasinge vnto the Lord, (for so are his owne words), & on the other syde, that he died only for those two articles before named; the Doctor said vnto him. *Yow agree not with vs in the real presence.*

*&c.* Bradford: *How yow beleue yow know, for my parte I confesse a presence of whole Christ God & man; And againe a little after, I confesse a presence, and a true presence, but to the faith of the receauer; And yet further in an other place to the Lord*

VVhat  
Bradford  
thought of  
the reall  
presence.



Fox pag.

1463.

1466.

Chancelour, I neuer denyed nor taught, but that to  
*faith, whole Christ, body and bloud was at present, as*  
*bread & wyne to the due receauer,* by which places  
 some man vvould thinke that Bradford did  
 hold, that all faithfull men going to the com-  
 munion, did receaue both bread and vvyne,  
 and the reall body and bloud of our Sauour  
 withall according to Luthers opinion; yet ac-  
 cording to his owne speeches, and expositions  
 in other places, he seemeth rather to agree  
 with Caluyns fiction, in imaginige a reall  
 presence by faith, and not a bare figure only or  
 type, as Zwinglius, and Oecolampadius did  
 hold; but yet by other his speeches againe,  
 which you haue heard vttered to the Bishops,  
 he would not seeme to dissent much in this  
 point of reall presence from the Catholiks, yf  
 a man may take him at his word, in that he so  
 often repeateth, that they condemned him  
 only for denyinge two articles, to witt Tran-  
 substantiatiō, & that euery man receaueth not  
 the body of Christ, wherby yt may seeme that  
 in all others points and namely the reall pre-  
 sence he agreed with them: but in very deed  
 my opiniō is, that the simple fellow knew not  
 well wherin he did agree, and wherin he did  
 dissent from them in many points, & no mar-  
 uaile, he hauinge byn a seruinge man so late  
 before, and made first a Maister of art vpon  
 one yeares study only, and then a preacher, &  
 in hast minister, yf euer he were minister, so as  
 he had litle tyme to learne, and digest matters  
 of controuersie well, and the most parte of his  
 two

That Brad-  
 ford had  
 no time to  
 be learned.

two yeares imprisonment, was spent in wrytinge longe letters to his Protestant brethren, and sisters abroad, wherin he tooke great delight, as may appeare by the large volume of his epistles sett downe by Fox, wherby as in a glasse, yow may see the mans vayne glorious spirit, in dilatinge himselfe in large discourses and impertinent citations of Scriptures. But to returne to his conference with the Bishops, do you thinke that he meant truly, & sincerely, when he saith, that he believed all the articles of the Creed, as the Catholiks do? no truly, for yf yow come to examine the matter in particular, you shall hardly find either him or his fellowes, thorowly to agree with vs in one & the same beliefe of any one of those articles, as learnedly yow may see examined, and proued by Maister William Raynolds in his booke intituled *Caluino-turcismus*, vvhose particular butte and scope is to shew, that the Protestants of our dayes haue peruerred all the said articles of the Creed, & do belieue no one of them intyrelly, without corruptiō or alteration, spott of heresie or infidelity. And this he declareth as a man that had byn a preacher of that syde, and had read all their books, and knew all their secrett driftes, and meanings.

32. And for example of this, yf yow would haue asked Iohn Bradford how he believed that article, *Credo Ecclesiam Catholicam*, I belecue the Catholike Church, you should haue seene him differ from vs presently in the meaninge, and vnderstandinge therof: for wheras we  
toget-

How  
Bradford's  
Church  
required  
peculiar  
eyes, or  
spectacles  
to be seene  
with all.  
Fox pag.  
1468.

together with the ancient Fathers, do interpret that Catholike Church, to be the vniuersall visible Christian Church throughout euery age, he will runne presently (as he doth) to an obscure vnknowne Church, that eyther is not visible at all, or requyreth a certayne kynd of peculiar eyes to see yt. For so he answereth to the Bishops that obiected the obscurity of his Church, *The fault (saith he) why the Church is not seene of you, is not because the Church is not visible, but because your eyes are not cleare ynough to see yt.* Vpon which speech Fox maketh this graue note in the margin. *The true Church is visible, and euer hath byn, but euery man hath not eyes to see yt.* So Iohn, whose peculiar eyes or spectacles were needfull to spye out his Church.

Aug. cont.  
epist. sundam. c. 4.

33. But now against this shifte of Bradford & Fox, the Bishop of Yorke alleaged a cleere place of *S. Augustine*, where he giuinge a rule, how to know the true Catholike Church  
 „ against the heretiks and sectaryes of his tyme,  
 „ that ranne to their owne hidden Churches of  
 „ elect people, as Protestants do, saith, *Multa*  
 „ *sunt quæ in Ecclesiæ gremio me iustissimè tenent, tenet*  
 „ *consensio populorum, atque gentium, &c.* There are  
 „ many things which most iustly do hold me in  
 „ the lapp of the knowne Cath. Church: first  
 „ doth hold me the consent of people and na-  
 „ tions, that haue byn conuerted vnto yt, then  
 „ doth hold me the authority therof, begunne  
 „ with miracles, nourished with hope, increased  
 „ with charity, confirmed with antiquity: mo-  
 „ reouer doth hold me the succession of Priests,

euem

euē from the seate of Peter the Apostle him-  
 selfe, to whome our Lord after his resurre-  
 ction, commended his sheepe to be gouerned  
 vntill the present Bishop that gouerneth that  
 Sea, at this tyme, and lastly the very name of  
 Catholike Church doth hold me, vvhich  
 name not vvithout cause, this only Church  
 amonge so many heresies hath so peculiarly  
 gotten to herselfe, that vvheras all heretiks  
 would gladly be called Catholiks, yet yf a  
 straunger should come into any towne, and  
 aske whether a man may go to a Catholike  
 Church (to heare seruice) no heretike will  
 dare to shew eyther his Church, or his house  
 for him to repayre vnto, &c.

34. Thus saith *S. Augustine*. Now let vs heare  
 Bradfords answere. My Lord (saith he) these  
 words of *S. Augustine* make as much for me, as  
 for yow, although I might answere that all  
 these things yf they had byn so firme, as yow  
 make them, might haue byn alleaged against  
 Christ & his Apostles, for there was the law,  
 and the ceremonyes consented on by the  
 whole people, confirmed with miracles, an-  
 tiquity, and continuall succession of Bishops  
 from *Aarons* tyme vntill that present. So he,  
 and do yow consider what accompt this fel-  
 low maketh of *S. Augustines* prooffe, against the  
 heretiks of his tyme, and Fox alloweth this  
 euasion well by this note in his margent, *Ant-*  
*iquity* (saith he) *succession of Priests, the name Ca-*  
*tholike, all this might be objected against Christ and his*  
*Apostles by the Scribes and Pharisees.* But I would  
 aske

Bradfords  
 shifting  
 of the  
 vvords  
 of *S. Au-*  
*gustine.*

Fox ibid.



aske both Fox and his Martyr, how the conuersion of Nations and Gentils heere mentioned, could agree to the Iewes Church that dealt not with Gentils; as also the word *Catholike*, or vniuersall, seing that yt was but a Church of that one seuerall nation only? I would aske also, how the consent of all Nations, or their approbation of the Iewish Sinagoge; could with any reason be objected by the Scribes and Pharisees against Christ & his Apostles? for so much as the Nations and Gentils did not approue the Iewish Sinagoge, nor entered into yt, as they did afterward into the Christian Church: and when Bradford hath answered to these demaunds, then will yow see how wyse a man he was, and whether he was as sure of his course, as that the Sunne did shyne at noone tyde.

35. But to go forward yet a litle further in the examination of *S. Augustines* place, yow must note the subiect that he handleth, & to what end he brought the arguments, and proofes, which was, to shew the differēce betweene Christian Churches (his question was not with the Sinagoge) that is to say how, & by what signes a man may discerne the true Catholike Church, from the conuenticles of heretiks, and albeit the place alleaged be directed particularly against the Manichyes Church, yet doth the arguments hold against all hereticall Sinagoges, for that none of them haue this generall consent of Nations, and succession of Bishops, and other proprieties beere alleaged, wherefore

fore S. Augustine in the same place concludeth thus : *Ista ergo, &c. These most cleare bandes therfore being so many, and so great, do hold me in the Catholique Church, but with you there is none of these, but only promising that you haue the truth, &c. so he.* And to whatsoeuer particular congregation or Church of Sectaries these particulars shalbe applied, they will presently trye out the truth, and shew that yt can not be the Catholique Church. Wherefore to returne to our Case againe, the Archbishop pressed him, to answer to some particulars, saying, *But what say you to S. Augustine, where is your Church, that hath the consent of people and nations conuerted vnto yt?* Bradford : *Euen all people and nations that be Gods people, haue consented with me, and I with them in the doctrine of faith.* Do you see this euasion? And might not the Manichies, Donatists, or any of other sects haue answered the same vnto S. Augustine, that all people, and nations that be of God (that is to say of their owne sect) haue cōsented with them, & they with them againe? And is not this a foolish circle or euasion? Who seeth not the vanitye therof? & yet forsooth this man was as sure & certaine, that he could not be deceaued, as he was that the Sunne could not choose but shyne, when it did thine, which kind of strāge confidence, or rather phreneticall presumption Fox doth so highly commend, as he maketh this note in the margen : *Bold confidence, and hope of Gods words and promise, seemeth strange among them which are not exercised in mortification.*

The trewe  
force of S.  
Augustines  
place a-  
gainst all  
sectaryes.

tion. And by this you may iudge of them both.

36. Wherefore to say no more of this man or matter, he being found to be so obstinate, and willfull, as no meanes of reason would preuaile vvith him, he vvvas finally burned in Smithfield: and there vvvas burned vvith him at the same tyme an apprentice of 19. yeares old named *Iohn Leafe*, that could neyther vvryte nor read; seruant to one Humfray Gaudy tallow Chandelour of the Parish of Christ Church in London, which ignorant yonge man, was so forward and franticke in heresie, as being oftentymes called before the Bishop of London, conferred, and disputed withall, could neuer be brought to yeald any one iote, but would defend his opinions to death. *The Bishop* (saith Fox) *propounding the said articles vnto him, as before, assayinge by all manner of wayes to reuoke him, found him the same man still, &c.* And after other replyes made by the Bishopp, mouinge him to returne to the vnity of the Church, he with a great courage of spiritt (saith Fox) answered againe in these words: *My Lord yow call my opinion heresie, it is the true light of the vvord of God. And repeatinge againe the same he professed, that he vvould neuer forsake his stayed and vvell grounded opinion, vvwhile the breath should be in his body, &c.* Thus wryteth Fox of his Tallow chandelour apprentice, but how grounded this boyes opinions could be, yt is easy for euery discreete man to iudge, considering his learninge. Fox also addeth for his further prayse and constancy, that the Bishop sending

Fox pag.  
1447.

*Iohn Leafe*:  
appren-  
tice to a  
chande-  
lour bur-  
ned vvith  
Bradford.

Fox ibid.

to him his foresaid opinions and articles in wrytinge ( which were the ordinary Zwinglian opinions ) he not being able to wryte with pen, tooke out a pyn, and prickinge his finger, besprinkled the whole paper which bloud, sendinge the same backe as sealed therewith to the Bishop ; and by this yow may remember, vvhat vve haue vvrytten before in the Chapter of hereticall pertinacity. Now we shall prosecute the rest that follow in this moneth.

An obstinate desperate act of a chadelors boy.

Supra c. 43

37. A dozen or 13. more do remayne of the foresaid yeare 1555. vvherof the first seauen are these that follow, *Margery Pulley* vviddow of the Parish of Peppingbury in Kent, burned at Tunbridge for vvillfull standinge in diuers heresies; *Vvilliam Minge* an Apostata Priest, that being committed for diuers like offences, died in prison at Maydstone in Kent the same yeare, and for that cause is registred for a Martyr by Fox in his Calendar, though in his \* Acts and Monuments, he is content to accept him only for a Confessor, *Richard Hooke* Craftesman burned the next yeare after at *Chester*, as Fox wryteth in his \* story, yet is he placed in the Calendar vpon this yeare 1555. and he telleth no more particulars of him, but that he vvvas burned as a true vvittnesse of the Lords truth. To vvwhich three may be adioyned 4. other burned togeather at *Canterbury*, for like causes of vvillfull and phantasticall obstinacy vpon the 12. of Iuly, to witt *Iohn Bland* Minister, and Parson of the Parish of *Adisham* in

Margery Pulley.

Vvilliam Minge an apostata priest.

\* pag. 1512.

Richard Hooke.

\* pag. 1772 col. 2. n. 84.



Iohn Blād.  
I. Frākish.  
Humfrey  
Middletō.  
Nicolas  
Shetterdē.

Fox pag.  
1521.

The varie-  
ty of here-  
ticall an-  
swering to  
th' articles  
propoun-  
ded.

Fox *ibid.*

Shetterdē  
the artifi-  
cer his  
conquest  
against  
learned  
men.

Kent, Iohn Frankish Vicar of the Parish of Rol-  
uington in the same county; Humfrey Middleton  
and Nicolas Shetterden artificers; all which being  
often examined vpon diuers articles, albeyt  
they agreed not in their answers, as appeareth  
by Fox himselte: yet vvould each one dye in  
whatsoever he tooke vpon him to defend or  
deny: Seauen articles (saith Fox) being propounded  
vnto them, Iohn Frankish (the minister) answered som-  
vvhat doubtfully, Maister Bland (the other minister) an-  
swered flatly and roundly; Nicolas Shetterden, and  
Humfrey Middleton answered to the first and second  
articles affirmatiuely. To the third, concerninge the  
Catholike Church, after a sort they graunted: To the  
fourth, fift, and sixt touchinge the reall presence, &c.  
they refused vtterly to answer: Middleton answered  
moreouer and confessed, that he beleueed in his owne  
God, sayinge, I beleue in my liuinge God, and no dead  
God, &c. Thackford (their fift companion) re-  
lented, and vvvas contente to take pennance, &c.

38. This is Fox his relation of their exami-  
nation and answers, yet doth he set forth such  
triumph of Nicolas Shetterden artificer against  
Maister Doctor Harpesfield Archdeacon of Can-  
terbury, and Maister Colyns the Commissary in  
his disputatiō with them, as that he saith that  
Shetterden concludeth vpon them by force of  
argument; that they said there was no god at all, or  
els no other god, but such as the heathen gods are, yea  
that there is no Christ at all: and other like bla-  
sphemyes and absurdityes, as yow may see in  
Fox his large relation of that disputation.  
And after that againe the same Shetterden com-  
ming

ming to dispute with *B. Gardner* of *VVinchester*, then Lord Chancelour and many other diuynes, he brought them into like straytes yf we beleeeue Fox, presslyng them with a text of *Deuteronomy* in the fourth chapter, against painting God with a shape, yet when the lattyne Bible was brought, he could not so much as read the place; and yet forsooth did this graue Doctortake vpon him both in speach and letters, to set downe his resolutions with such presumption, as yf he had byn the learnedest man in the world, assuring both himselfe & others, that he should be a great saint in heauen, whervpon he wrote to his mother the day before his death these words, as Fox relateth them: *O my good mother, in that day God grant you do see my face vvith ioye, but deare mother then beware of that Idolatry and blasphemous masse, &c. Oh giue ouer old customes, and become new in the truth, &c.* And with this frenesie went the madd fellow to the fire, wherin his face was burned full black, but much more afterward with the fire of hell yf he repented not, as it seemed he did not, and consequently his mother was like to take but small ioye in seeing his face yf euer she saw him.

Fox pag.  
1523.

39. But as for his fellow Bland the Apostata Priest, vvvhich vvvas the Captayne of this crue, Fox setteth downe fve or six examinations of his, and in one of them being asked by the Bishop of Douer, whither after the words of consecration, he believed the body of Christ to be in the blessed Sacrament, he aunswered;

Bland his  
answers  
and opi-  
nion a-  
bout the  
Sacramēt.

no: for that the Scriptures do not teach me (saith he) that there should remayne the flesh of Christ to eate, as a man should eate mans flesh, &c. Hereby yow may perceauē how false a ladd this vvas, that made his followers beleue this to be our opinion, that Christ is so eaten in the Sacrament; The same Bland also setteth downe (or Fox for him) a certayne conference had betweene him and one Maister Mills Priest of Christes Church in Canterbury, out of which conference he would seeme to drawe many absurdities against the said Mills, which he amplyfieth, and Fox in his name both in the text & margent of his booke, as to the simple and vnlearned reader may make some shewe of inconueniences graunted by the other, vvhich in deed are none at all, but only do shewe the cauillinge spiritt of the heretike vvhich may vse the same, or like scoffs against any other article of Christian Religion, yea against the Incarnation of Christ, yf vve vould follow sense only, and outward apparence of things; vve shall examine his foolish arguments after in their \*place, when we shall come to handle the chiefe disputations cōteyned in his booke of Acts and Monuments.

\* in the  
reuev of  
10. disput.  
cap. 3. & 4.

40. And finally vvhē he came to his last answerē a litle before his burninge, yt was demaunded him againe (saith Fox) *vvhether he be-  
lieued Christ to be in the Sacrament or no? VVhervnto  
he answered and said, that he belieued that Christ is in  
the Sacrament, as he is in all other good bodyes, &c.*  
By vvhich answerē vve may see, vvhāt man-  
ner

ner of presence he ascribed to Christ in the Sacrament, and how different from that (at least in sound of words) which Bradford professed before of *vrhole Christ, and true Christ to be there, as present to faith, as bread and vyne to the sense*, and such like speeches of others, all tending in deed to delude the simpler sorte, and to euacuate the vvhole vertue of this diuine Sacrament, in vvhich yf Christ be in no other manner *then he is in euery good body*, vvhath priuiledge, I pray yow, or excellency may this venerable Sacrament be said to haue aboue other things? then shall suffice to shew the vanity, and impiety of these heretiks, vvhose storyes yow must remember are commonly recorded by Fox, as they vvere vvyryten and sett downe by their owne hands, and so much the lesse vvorthis of creditt, but only so farre forth, as they make against themselues, and no further.

Blandes  
singular  
opinion  
of Christs  
being in  
the Sacra-  
ment.

41. There remayne yet six more of this yeare, *VWilliam Dighill, Diricke Caruer, Iohn Launder, Thomas Iueson, Nicolas Hall, Martyrs, and Iohn Alleworth Confessor*. Of the first and last of these: to witt, *Dighill and Alleworth*, Fox saith little or nothings, but only that the first was burned in Kent for professing of the ghospell, and the last died in prison at *Reading* for the same ghospell: but now yow know that this Foxia ghospell stretcheth very large, and imbraceth many sects and sorts of men & weomen, so as by this only that he calleth them ghospellers, we cannot know certainly

VWilliam  
Dighill.  
Dirick  
Caruer.  
Iohn Lau-  
der.  
Thomas  
Iueson.  
Nicolas  
Hall.  
Iohn Al-  
levworth.



of vvhhat sect they were. Of the other 4. *Duricke Caruer* was a beerebrewer of the Parish of *Brighthamsteed* in the County of *Sussex*, and vvas burned at *Lewes* for new opinions. *Iohn Launder* vvas a husbandman of the Parish of *Godstone* in the County of *Surrey*, burned at *Steninge*. *Thomas Iueson* was a carpenter of the Parish also of *Godstone*, burned at *Chichester*. *Nicolas Hall* was a bricklayer of the Parish of *Dartford*. All these learned company being brought before their Prelates and ordinaryes; they answered euery man as yt seemed best vnto them, but yet all with noueltyes and obstinacy therin. As for example, *Caruer* the beerebrewer answering to the articles proposed vnto them all, said; concerning the masse in Latyn, (saith he) there is no sacrifice in the said masse; and there is no saluation for a Christian man therby, except yt should be said in the mother tongue, &c. Item touchinge confession: That yt is necessary to go to a good Priest for good counsell, but that the absolution of that Priest is nothinge profitable to mans saluation. So said the beerebrewer and offered to dy for yt, and yet yow see of how litle moment the points of his resolution are.

Fox pag.  
1525.

The beere-  
brewers  
resolution.

42. But *Launder* the husbandman, being about 25. yeares old answered, concerning the articles of the masse (saith Fox) that yt is naught and abhominable, and directly against Gods vvord, and his holy Catholike Church, and that there is nothing said or vsed in yt good or profitable, For albeit the Gloria in excelsis, the Creed, the Sanctus, the Agnus, and other parts of the masse be of themselues good and profit-

Launder  
the hus-  
bandmans  
answere.  
Fox pag.  
1526.

profitable : yet being vsed amonge other things that be naught , they become naught also, &c. Thus that yong husbandman resolued the case. Thomas Iueson the carpenter, aunswered (saith Fox) to the fourth article, that concerninge the Sacrament of the Altar; he beleeueth that yt is a very Idoll and detestable before God. Item, that he hath not confessed nor heard masse at any tyme within seauen years past. Item, that auricular confession is not necessary to be made to a Priest, and that he cannot forgieue or absolue from sinne. Item, that concerninge the Sacrament of baptisme, yt is a signe and token of Christ as circumcision vvas , and no otherwise , and he beleeueth that his sinnes are not vvashed away therby, but his body only washed, for his sinnes be washed away only by Christs blood, &c.

The Carpenters blasphemous answers.

Fox pag. 1527. & 1528.

vVicked doctrine concerning baptisme and force therof.

43. Thus relateth Fox of the Carpenters aunswers, addinge furthermore these vvords: The said Iueson being earnestly trauayled vvithall to recant, said in this vvise : I will not recant my opinions for all the goods in London; yea yf there came an Angell from heauen to teach me any other doctrine , then that vvich I am in now, I vvill not belecue him; vvich answer was thus made, he vvas condemned, &c. Thus farre he of his Carpenter Martyrs constancy : and yet being ashamed somewhat at his blasphemous and Anabaptistickall opinion, about the effect of baptisme, he maketh this note in the margent, to temper the matter somewhat: He meaneth not by the meere vertue of the element. Which commentary is as foolish an euasion of Fox, as the others opinion is impious. For no man euer said, or imagined, that the element

Fox pag. 1528.

pag. eadem.

ment of water of yt selfe, could wash away sinnes, but only by the vertue of Christs bloud and passion applyed thervnto in baptisme. And so this companion iumped full with the Anabaptists to disgrace baptisme, and Fox will needs be his fautor therin. And thus much of his Martyrs in this yeare. For to prosecute all their absurdities at large were a thinge ouer tedious.

44. In the next yeare following, which is 1556. Fox doth assigne some ten or eleuen Martyrs & Confessors more, wherof the first was *Iohn Carelesse* a weauer of Couentry, that died in the K. bench being committed thither for heresy. Then followe there three other, burned at *Neubery*, one *Iulius Palmer* a yongman of 24. yeares old, that had byn schoolmaister at *Reading*, togeather with two other seruingmen companions of his, *Iohn Gwyn*, and *Thomas Askins*, all three standing most obstinately in their opinions as euery man listd to beleue. The yong schoolmaister was putt out a little before of *Magdelyn Colledg* in Oxford, for seditious behauiour, and libelling against the President; and he was of such good disposition, as going home to his mother, she hanning seene his manners, draue him out of her house, and gaue him her curse, togeather with Christs curse, whervpon I. Fox maketh this note in the margent: *Mothers may giue their owne curse but Gods curse they cānot giue, much lesse the Pope.* And is not this, a wise note thinke yow. And sit for I. Fox his braines, but let vs go forward.

45. Next

Fox pag.  
1742.  
Iohn Carelesse.

Iohn  
Gwyn.  
Thomas  
Askyns.

pag. 1758.

45. Next to these three there ensue three other, or rather foure, martyred in the Ile of *Garnsey* vpon this yeare, to witt *Catherin Cawches*, the mother, and *Gillamine Gilbert*, and *Pero-tine Massey*, her two daughters, with an infant not one houre old, that fell out of fhe said *Pero-tines* belly when she was burned. And vpon this story, doth Fox in his former editions & heere also make long discourses, & eager inuectiues: and so do almost all our English protestant writers; and *Maister Iewell* among the rest, both at *Paules Crosse* and in his bookes, thought good to playe the foole as others had donne before him in this argument, therby to make Catholiks hatefull in the beginning of the late *Q. raigne*. And I haue heard both *Maister Toby Mathew* himselte, and diuers other preachers of most fame, vse all their rhetorical inuectiues & exaggeratiōs vpon this fact, as a cruelty neuer heard of before, ascribing the same to the perpetuall infamy of all Catholiques and Catholique religion, as Fox doth heere: saying, *This is to be a spectacle, wherein the vvhole vvorld may see the Herodian cruelty of this gracelesse generation, of Catholike tormentors, ad perpetuam rei infamiam, &c.* So are his words:

46. But now, yf we come with moderation and temperate discretion, to weigh the substance & circumstances of this story, we shall find in this, as in infinite other matters that Fox and his fellowes haue little conscience in their sayinges, and wrytinges against Catholikes, and no regard of truth and sincerity in

Three vvo  
men han-  
ged and  
burned in  
Garnesey.

The exclamatiōs of  
Protestāts  
about the  
3. forsaide  
vvomen.

Fox pag.  
1765.



The malicious endeauors of Protestants to make Catholiks odious.

in the world, so they might make Catholike Religion odious to the people. For first suppose, that in such an out Island, as *Garnesey* is, vvhether the people are halfe French, and halfe English, and many disorderly and fearece, there had happened in the execution of these three weome for the faults that after shalbe shewed, some such particular circumstance, as that the one of them hauing concealed her being with child, and the same breaking forth in the fire, some cruell harted fellow, takinge yt out and seing yt dead, had cast yt in againe (for Fox himselfe dareth not say yt was cast in alieue) vvhether is this to murder or Infanticide? (as by him yt is called) or what appertayneth this to the perpetuall infamy either of the Catholike Clergy or Catholike Religion, or what is this to the slaughter, murders, oppressions, and effusion of bloud, which the new ghospellers did vse about this very tyme (when Fox first of all published this story), both in France, Scotland, & other places? which yet, (though a thousand tymes more heynous then this,) he would be loath to haue ascribed to the perpetuall infamy of his ghospell. But now lett vs come to examyne the fact yt selfe, according to Fox his owne Relation, and see what truth ther is therein.

An examē about the fact of the forsaide three vveomen in *Garnesey*.

47. First he graunteth that these three weomen, the mother and two daughters, were put in prison by the Iustices and Ciuill Magistrates of the Towne of *S. Peters* in *Garnesey*, & an inuētory taken of their moueable goods for

Fox pag 1763.

They  
were  
committed  
for theft.

for accusation of theft and felony, made by *Nicolas Carey* constable of the towne & others, and this without intermedlinge of the Clergy. And albeit Fox doth sleightly in a word or two, say that they were cleared afterward by the testimony of their neighbours of the suspition of these things: yet doth he sett downe no authentick record therof, as I presume he would haue done, yf there had byn any such thinge, seing he alleageth other impertinent records of the forsaide towne for other matters of lesse moment, though against himselfe, as after shalbe shewed. And for that he confesseth in this his narration, that they were all three first hanged, or strangled, (as he calleth yt) and that the flame of fire made vnder them comminge to burne the ropes, they fell downe into the flame, and therewith the belly of *Perotine* breakinge, the dead child appeared; yt is euident, (I say) by this, that their faults were not only heresie, for then should they not haue byn hanged, as may appeare by that which often hath byn repeated before, of the hanginge and burning of *Syr Iohn Oldcastle*, *Syr Roger Aulton*, and their rebellious followers in the field of *S. Gyles*, vpon the first yeare of the raigne of K. Henry the sixt: So as heerby we haue, that these three weomen cannot be pure Martyrs of Iohn Fox his Religion, especially seing himselfe confesseth and wryteth in this place, that they offered to accomodate themselues in all things touchinge matters of Religion, so they might haue escaped therby.

These 3.  
weomen  
martyrs  
renounced  
Fox's his  
faith.

Fox pag.  
1764. col. 1.  
11172. 10.

Ibid. col. 2.  
11172. 28.

How the  
3. weome  
were sent  
to the Ec-  
clesiasti-  
call Magi-  
strate.

48. They being examined (saith Fox) of their faith, concerning the ordinances of the Roman Church, made their answer: that they would obey and keep the ordinances of the King and Queene, and the commaundments of the Church, notwithstanding that they had said and done the contrary in the tyme of K. Edward the sixt, &c. Which confession of theirs is repeated againe afterward by Fox, when they said before the publike iudges, that they would entirely obey, obserue, and keep the ordinances of the King and Queene, as all good and true subiects are bound to do, &c. And this being true, I do not see by what crooke Fox can draw them in to his Calendar, or make them his Martyrs. But yet seeing he will needs haue them, lett vs leaue them vnto him, and tell yow a word or two what they were, and what falshood he vseth in recountinge ther story.

49. The iustices hauing these weomen in prison for other faults, of felony and theft (as hath byn said) and vnsterstanding by report of their neighbours that they were heretikes also; sent them to the Deane and Curates of that Iland, to be examined in matters of their faith, as the thing most respected by Catholike Magistrates. The Deanes name was *Syr Iaques Amy*, who examining them together with the rest of the Cleargy, that were his assistants and in commission with him, found them by the depositions of many lawfull witnesses, to be heretiks, & to haue both spoken and done many malicious things against the Catholike faith, though themselues for the present

present denyed that they were such, and offered all conformity as hath byn said. Whereupon the said Deane & his assistants, without giuing any iudiciall sentence vpon them, sent them backe to the ciuill Magistrates againe with informatiō, what they had found, as appeareth by the records of Fox sett downe in this place in Latyn only, & for some causes, as yow may imagine, not Englished by him, but we shall do yt for him. It beginneth thus.

50. *Anno Domini 1556. die 13. mensis Iulij, &c.*

In the yeare of Christ 1556. the 13. day of Iuly, an inquisition was made in the Church of Saint Peter, in the port of this Iland, by vs the Deane, &c. about points of the Catholike faith, the sacraments of Baptisme, Confirmation, Pennance, Order, Matrimony, Eucharist, Extreme Vnction, efficacy of the Masse, &c. Concerning Katherine Cauches & her two daughters Guillemine and Perotine, &c. and hauing heard their deniall on the one side, and the attestations and depositions of wittneses on the other side, and well considered the same, according to the opinions of the Curats and Vicars our assistants in this Iland; we haue found & do repute them to haue fallen into the crime of heresy; wherefore we remitt them backe againe to yow M. Baylisfe and other your assistants, as before we remitted them, &c. Thus far the recorde. And heerupon the said Bailiffe named Elear Gosiline called a Iury of 12. men, whose names Fox setteth downe out of the said records, who iudged

Th' information of the Clergy of Garnesey giue against the said vveomen,

ged



ged and condemned them to be strangeled and burned to ashes; accordinge to which sentence they vvere executed vpon the day and yeare aforesaid.

51. And here now I vvould aske any reasonable man, vvhat fault the cleargy had in this condemnation made by the Ciuill Magistrate, or vvhat kind of Martyrs vvere these, seing they denied openly Fox his Religion so often? And thus much of all these three weomen and their comon cause, for which they vvere condemned and executed. Now let vs say a word or two of Iohn Fox his little babe, put in his Calendar for a tender Martyr, scarce an houre old, and baptized (as he saith) in his owne blood. But yf this babe had neuer life to any mans knowledge, how was yt baptized in his owne blood? or yf the Bayliffe of *Garnesey* seing yt taken out of the fire dead, did byd yt to be cast in againe, what cryme is this against the Cleargy? Or yf *Perotine* the mother (as presently shalbe shewed) did conceale her being vvith child, and vvould not vtter yt to the Magistrate, who had so much fault as shee her selfe? and consequently she vvvas rather a murderer then a Martyr.

52. But (saith Fox) the said Bayliffe, and Iurers, togeather with the Deane & Cleargy did submitt themselues afterward: to witt, vpon the fiftth yeare of Q. Elizabeth *anno Domini* 1562. vnto the Q. mercy, & had their pardons for this fact, vpon the complaint of *Matthew Cauches* brother to *Catherine Cauches*, and vncl

uncle to the two daughters, as appeareth both by his supplication, and the Queenes pardon yet extant. Wherto I answered that yt is true, accordinge as Fox setteth yt downe. But he that will read the said memoriall and pardon yt selfe, shall find first, that the said Ciuill and Ecclesiasticall Magistrate submitted themselves, and the vvhole Iland vwith them, not for this matter only, wherof they were accused by the said *Matthew*; but for many other more greuous then this, as namely for the lettinge goe of one *Nicolas Norman* a notorious murderer, & for many other felonyes, ryotts, insolences, and other disorders laid against them, and the vvhole Iland, for vvhich the Queene did pardon them, and yt is not greatly to be maruayled at, at that tyme: to witt, vpon the yeare 1562. which was six yeares after the forsaide three weomen were executed, when as the said Catholike Magistrate were terrified and perswaded by Protestants to submit themselves, seing at that very tyme all *France*, *Scotland*, and diuers other places vvere in armes and combustion against Catholiks. But yf we will see whether the Queene and her commisionars did improve the iustice of that fact, for the punishing of these weomen accordinge to the lawes then in force: Lett vs consider whether they restored the goods and Chatells confiscated by that condemnation, as *Mathew Cawches* in his memoriall had demaunded, and we shall find iust nothinge; which is an argument, that they held their condemna-

The cause  
why the  
magistrats  
of Garne-  
sey sub-  
mitted  
them-  
selues to  
Q. Eliz.  
anno 1562.

tion for good and lawfull, though for more assurance the poore Catholiks were perswaded to submitt themselues. And so much of this. Now to the particular of *Perotine* and her little child Iohn Fox his babe.

53. The learned and pious man Maister Doctor Hardinge, hauinge heard so much crying out in the beginninge of Q. Elizab. raigne about this holy burned babe of *Perotine Cauches*, and seing also, that not only simple and vulgar people, but euen Maister Iewell himselfe, had both at *Paules Crosse*, & in his bookes made great stirre about this matter, the said Doctor comminge ouer the seas, vsed means to informe himselfe of the truth of this fact in *Garnesey*, and therby found (as in his reioynder he testifieth) that this *Perotine* was indeed besides her heresie a very strumpett, & for shame both of her selfe, and of the new ghospell she professed, would not confesse to the iudges of her being with child, nor demaund the benefitt of the law allowed in that behalfe, for delayinge of her death; and therupon most iustly the said Doctor Hardinge accuseth her both of whoredome, and of murderinge her owne child; wherat Iohn Fox is most wonderfully troubled, and maketh the most fond and childish discourses, therby to defend her, and the honour of his ghospell, that euer perhaps man did, that was in his right witts. For first, when Maister Doctor Hardinge chargeth him to bringe out the Father of the child; he asketh, *how he can do that? or how can any man point out the right*

*Perotine*  
the mother  
of  
the babe  
a strumpett.

Father

Father (for so are his words) *eyther of his, or any other child?* and then he saith he will go as neere yt as he can, or as men may in such matters: and after seekinge vp and downe for this Father, he falleth vpon a certayne minister named *Dauid Iores*, who he saith was marryed to *Perotine* in K. Edwards dayes, & consequently is like to be the Father, though he saith he will not affirme yt for certayne; and then he nameth another minister called *Noel Regnet* a French man, that liued in *Saint Martyn Legrande* in London, when this story of Iohn Fox was wrytten, & affirmed that he marryed the said minister and *Perotine* togeather in K. Edwards dayes; so as heere yow haue the testimony now or assertions of 2. or 3. ministers togeather, to witt of *Dauid*, that was husband to *Perotine*, of *Noel* that marryed them; and of Iohn Fox that of his owne authority doth legitimate the child, and yet neyther of them doth proue the matter directly, to witt that this babe of one houre old, was begotten by the first minister. Neyther do they proue that he liued in *Garnesey*, and had company with her at that tyme, during the raigne of *Q. Mary*, and yt is most probable that he did not, both for that Fox dareth not affirme yt; and yf he had byn in *Garnesey* at that day, I do not see how the minister could haue escaped punishment also, when his strumpett was burned: so as by tellinge vs only that she was marryed to this minister, without shewing that he conuersed with her, and she with no other, Fox maketh

Great  
adoe to  
seeke the  
babes fa-  
ther.



Perotine  
had an  
other hus-  
bande be-  
sides the  
minister.

her sinne to be more greuous, to witt adulter-  
ry ( the hauing a husband ) wheras before we  
might haue imagined that yt had byn only  
simple fornication: though yet yt appeareth  
that she had another husband also named  
*Massej* besides *Dauid* the minister, of whome  
she was called *Perotine Massej*, (and so Fox wry-  
teth her in his story ) as her sister was named  
*Guillimine Gilbert* by her husband, & not *Cauches*  
as their mother and father were, and her vncle  
*Mathew Cauches*, of whome we spake before.

54. And this now being so, as is verified by  
Fox himselfe in this place; I would aske the  
poore fellow, whether the said minister *Dauid*  
*Iores*, were her first husband: to witt, before  
*Massej*, or no? and yf he were, then could not  
the child be rightly ascribed to him, for that  
she had a later husband aliue. But yf *Massej*  
were the former husband, and the minister af-  
ter him, then should she haue byn called *Pero-  
tine Iores* in her arraignment and condemna-  
tion, and not *Perotine Massej* as she was, and is  
called so also by *Iohn Fox* himselfe in all his sto-  
ry. And this much for the first point of her  
honesty. Now for the second about the mur-  
der of her child.

55. In this point Fox accordinge to his fa-  
shion maketh many longe and idle discourses,  
the most impertinent, that euer any man per-  
haps heard, alleaginge 7. or 8. foolish conie-  
cturall reasons, to proue that yf eyther *Perotine*  
did, or should haue reuyled her being with  
child to the Catholike Magistrate at that time,  
before

before her execution yet would yt not haue auailed her. Wherin notwithstanding I thinke no man of sense or iudgment will beleue him, knowing the custome and order of our lawes in such poynts. Wherefore we will not stand to refute such childish coniectures, but come to his conclusion. And for vpsshort of folly he maketh diuers large exhortations to Maister Doctor Harding, to proceed with more respect in his wrytings towards his martyrs saincts, which yow shall heare in his owne words, and therby iudge of the mans witt. Briefly and finally (saith he) *whatsoever this woman was, she is now gone, &c.* To byte so bitterly against the dead is little honesty; Charity would haue iudged the best; humanity would haue spared the dead; and yf Doctor Harding could not affoord her his good word, yet he might haue left her cause vnto the Lord, which shall iudge both her and him. To praye for the dead he findeth in his Masse, but to backbyte the dead, he findeth neyther in his Masse, Mattyns, nor euen song; and no doubt but in his dirige and commendation of soules, he comended many one lesse deseruing to be commended then this woman. Let Catholike affection be sett a side, and though the meritts of her cause deserued not his commendation; yet did she neuer deserue such a Kyrie eleyson, after her departure, &c. Thus farre Fox, and by so graue an exhortation yow may make a coniecture of the mans talent in this kind. Now lett vs go forward.

Fox pag. 1768. col. 1.

Fox his foolish exhortation to M. D. Harding.

56. Vnto these three Saincts of Carnesey, Fox adioyneth foure others burned in this moneth and yere, two at Greensted in Suffex,

Thomas  
Dungate.  
Iohn Fore-  
man.  
Symon  
Milner.  
Elizabeth  
Cooper.

Fox pag.  
1768.

and two at Norwich. The former two were Thomas Dungate, and Iohn Foreman poore men & oblitinate, the other two were Symon Milner and Elizabeth Cooper. Symon was a Craftesman of Norwich, and Elizabeth was a peuterers wife of the same towne. Iohn Fox setteth downe no particulars at all of these first two, but only in generall, that they gaue themselues to death for righteousnes sake; and so meane we to be as brieve also leauinge them to the temporall fyre, which for their willfull obstinacy they suffered in this world, and to Gods eternall iudgment for the next. But for the second coople Simon Milner & Elizabeth Cooper, he sheweth that Simon being a simple fellow of Lyn in Norfolke, was so forward in spiritt, as he carryed about with him his confession of faith in his shewes, which appearinge one day out of one of his said shewes, he was taken therevpon, as also for that he inquired of the people where he might go to a communion. Elizabeth also was as forward as he, and so both burned together in the said towne of Norwich, for obstinate standinge in sundry heresies.

57. In the next yeare following, Fox hath 8. Martyrs more, which with like breuity we shall runne ouer; their names are Richard Teoman, VVilliam Pikes, Stephen Cotten, Iohn Slade, Stephen VVight, Robert Mylls, Robert Dines, and Thomas Benbridge. The first and the last were burned seuerally, and so we shall handle them apart, the other sixe vvere burned togeather, of whome we shall speake in the second place.

58. Richard

58, Richard Yeoman vvas an Apostata Priest and had bin Curate to Doctor Taylor at Hadley, wherof we haue spoken \* before: he gott him selfe a wife in his old age, with whome, he liued (saith Fox) more then a yeare together locked vp in a Chamber, by cardinge of vwooll, vvhich his vvife did spinne. He had many children by her, & being brought to his aunswere, the summe therof was that he defied the Pope and all that appertayned vnto him, and so was condemned and burned at Norvich, the yeare aforesaid.

\* Menſe  
Febr. 25.  
Richard  
Yeoman  
an apoſta-  
ta priest  
burned at  
Norvvich  
an. 1558.  
Fox p. 185.  
1855.

59. Thomas Benbrige was a gentleman saith Fox of the Diocesse of Winchester, and being called before Doctor White Bishopp of that Sea, he stood stoutly in defence of diuers new opinions, and some very singular and peculiar to himselfe, for defence wherof he went to the fire very vauntingly; and Iohn Fox describeth not only his words & countenance, but his braue Apparell also: to witt, of what stufte his gowne was, to whome he gaue yt at the fire side, and that his ierkyn was layd on with gold lace *ſayre and braue* (to vse Fox his words) which he presented to Syr Richard Pepall the high Sheriffe; *his capp of veluett he tooke* (saith he) *from his owne head, and threw yt away; then liſtinge his mynd to the Lord made his prayers, &c.* And when Doctor Seeton exhorted him to recant, he said, *Away Babylonian, away.* But after feelinge the fire, he cryed I recant, and thrust the said fire from him; then he *ſubſcribed to a recantation* (saith Fox) *vpon another mans backe, and ther vpon vvas by the Sheriffe reprimed, but ſome dayes after*

Thomas  
Benbrige  
burned at  
VWinche-  
ſter.

Benbrige  
recanted  
but after  
vvas bur-  
ned.



that he was appointed againe to be burned, and the Sheriffe was committed to prison for takinge him from the stake without commision. And this was the end of this gentleman Martyr Benbrige burned at Winchester vpon the 19. of Iuly 1558.

Six Craftsmen  
burned at  
Brainford  
anno 1558.

Fox pag.  
1852.

VVilliam  
Pikes.  
Stephen  
Cotten.  
Io. Slade.  
Stephen  
VVight.  
Robert  
Milles.  
Robert  
Dynes.

60. The last company of them that were burned in this moneth, and vpon this yeare, were the six named by me before, all burned at *Braynsford* 7. myles from London, whome Fox calleth, *six faithfull vvittneses of the Lords Testament*. The first of them as they stand in the Calendar was *VVilliam Pikes* or *Pikers* a tanner, and the other five of like occupations, to witt, *Stephen Cotten*, *Iohn Slade*, *Stephen VVight*, *Robert Mylles*, and *Robert Dines*. Their Articles (saith Fox) were the same that were proposed to others before, to witt, 14. in number, & their answers thervnto, *were much the same, that other like Craftesmen had giuen before them*, especially those that had byn taken with them, namely one *Roger Holland* a Taylor, that commonly spake for all the rest, and to whose answers they much remitted themselues, though in some points also they added of their owne, euery one as yt came in his braine, and agreed only in certaine common things. As for example, being examined in the ninth & tenth articles about their meeting in the fields, and refusing to go to Cath. seruice, *Robert Mylles*, *Iohn Slade* & *Stephen Cotten* answered (saith Fox) *that they do not allow the Popish seruice, because yt is against the truth, and in a strange language, &c.*

Fox ibid.

61. Robert

61. Robert Dynes and VWilliam Pikes would neither allow nor disallow the said Latyn seruice (saith Fox) for that they vnderstood yt not, and Stephen VVight would make no direct answer at all. And being further demaunded in the article about the seruice booke, and religion vsed in K. Edwards dayes, Robert Mylles, John Slade & Stephen Cotten answered (saith Fox) that concerning the bookes, faith and religion specified in this article, they do allow them so farre forth, as they agree with Gods word. Robert Dynes would make no aunswere thervnto, because he thought himself vnmeet to iudge therof. VWilliam Pikes doth not remember that he hath misliked of that seruice and Religion, &c.

The fryuolous answers of ignorant artificers.

Fox pag. 185<sup>2</sup>.

Foribid.

62. Thus farre Fox, and then addeth further, that they being much vrged by Maister Doctor Thomas Darbishire the Bishoppes Chancelor, that they should agree among themselues, & turne from their priuate opinions to their mother the holy Church, for that otherwise sentence of condemnation must be giuen against them: that all answered (saith he) that they would not relent from any part therof, vvhile they liued, &c. And so (saith he) these good poore lambes being condemned the next day, and deliuered ouer to the secular power, went ioyfully to the stake, &c. Thus he: and by this yow may remember what we haue discussed before in the fourth Chapter of this booke, about the fond, madd, and hereticall obstinacy of Sectaryes. And so much of this moneth. The comparison betweene this, and the Catholike Catalogue of Saints in this moneth

moneth will easily appeare by that which we haue wrytten before. And by the view of the two Calendars themselues; the principall personages of Fox his Religion in this moneth, (yf they be of his Religion) and those of most learninge, are *Iohn Fryth*, *Iohn Bradford*, *Anthony Person*, *Iohn Bland*, all different in opinions about the Sacrament, as before yow haue heard; the chiefe disputers of lesse learninge were *Anthony Huet* the apprentice Tayler, *Iohn Leese* the apprentice Chandelour, *Nicolas Shyterdon* laborour, and others of that callinge with the three honest weomen of *Garnesey*, and their litle babe-martyr, as before yow haue heard.

*The ende of Iuly.*

# OF THE MONETH OF AVGVST,

*And what Martyrs and Confessors  
Iohn Fox setteth downe in the  
same, to haue suffered for  
his Religion.*

## C H A P. XII.

**I** ADVERTISED thee (gentle Reader) before, that our author Iohn Fox desyring to maketh vp a great number of Martyrs and Confessors of his Church, therby to fill his Calendar, he resolued to draw them from all tymes, countreyes and places, and from all sorts of Sectaryes whatsoever, within this two or three hundred yeares past. Wherefore for the better prosecution of this my examen throughout euery moneth, I thought best to diuide them ordinarily into three principall ranks. The first of such as were punished vnder the ancient Kings of England before K. Henry the 8. The second of those vnder the said K. Henry. The third vnder Q. Mary.

2. And for the first ranke, albeit there wanted not store sufficient for some of the first monethes, especially whilst the number endured of those holy Wickliffian Rebell Martyrs, that cōspired the death of K. Henry the 5.

Rebell-  
martyrs  
of S. Gyles  
field.

and



and were hanged & burned by him in *S. Giles fields*, vpon the first yeare of his raigne as before yow haue heard: vvhich Martyrs, Iohn Fox hath sprinkeled into diuers dayes of the fore-said monethes: yet afterward they saylinge, we haue had only in the beginninge of euery moneth, some few put to death in the tyme of *K. Henry the eyght*, though not alwayes by him, nor vnder him, but by other Princes in other countreyes: And now that vayne also seemeth to be well dried vp, especially for this moneth of August, where there is one only sett downe vpon the first day therof, to witt *Leonard Keyser a Bauarian Priest*, burned for Lutheranisme & some other fancyes of his owne, vpon the yeare of Christ 1527. (vvhich vvas the 18. of *K. Henryes* raigne) but in his Acts & Monuments Fox saith, that he was put to death vpon the yeare 1526. at *Passaw* in *Bauaria* vpon the 16. day of August, though heere he placeth his feastiuall day vpon the first of this moneth.

3. And albeit his opinions vvere such as commonly Lutherans held in those dayes, vvherry he could not be a trew member of Fox his Church, that disagreeeth in many principall articles from Lutherans; yet for that he stode obstinat in defence therof against the Catholike faith, Fox vvill not lett him goe, but perforce will haue him a Martyr of his Church, concludinge his story and burninge with thes wordes; *This vvas the blessed end of that good man, vvhich suffered for the testimony of the*

Leonard  
Keyser a  
Bauarian  
Priest.  
Fox pag.  
302.

Exhibid.

of the truth, the 16. day of August 1526. And this is all which he wryteth of any Martyr or Confessor of his in this moneth, before the tyme of Q. Mary, vnder vvhome all the rest that do ensue were made Martyrs; And so we shall recount them without any further distinction of Princes raignes, or times for their suffering, but only the distinctiō of three seuerall yeares wherein they were punished vnder Q. Mary, which are 1555. 56. and 57.

4. First then for the yeare 1555. Iohn Fox assigneth 18. Martyrs of his, wherof the foremost is one *James Abbes* a poore yonge man, as he saith, vvho first recanted his opinions before *Doctor Hopton B. of Norwich*, and was dismissed with great charity, & an almes of money giuen him also, but afterward (saith Fox) his conscience greatly pricking him, he returned to the Bishop, restored his almes, and said he would defend his former opinions: *VVhich being done* (saith Fox) *the Bishop vvith his Chaplyns did labour a fressh to vvynne him, but in vayne, vvher-vpon at length he vvvas burned at Bury.* Fox doth not tell what his opinions were, which he defended so stoutly against the Bishop and his Chaplyns, but we may easily ghesse, what a poore begginge boy could say, dispute, or defend in such a case, but by a Foxian miracle.

James  
Abbes,  
a poore  
yongman,

22

22

Fox vvith

5. The next three that ensue are *Iohn Denley* gentleman (as Fox calleth him) of *Maydstone* in Kent, and *Iohn Newman* pewterer of the same towne, & *Patrickke Pachingham* craftesman burned at *Vxbridge*. The first two were taken, and sent

Io. Den-  
ley.  
Io. New-  
man.  
Patrickke  
Pachin-  
gham.

sent vp to London by Maister Edmond Tyrell esquire and Iustice of peace, he hauinge found vpon them certayne papers of their new opinions, and many scriptures fondly gathered for prooffe of the same. One proposition of theirs among diuers others, Iohn Fox setteth downe in these words: *Christ is in the Sacrament, as he is vvhere two or three are gathered together in his name.* Which proposition Fox allowinge well, addeth this exposition vnto yt of his owne. *The difference (saith he) of doctrine betweene the faithfull and the papists, concerninge the Sacrament is, that the papists say, that Christ is corporally vnder, or in the formes of bread and vvyne, but the faithfull say, that Christ is not there neyther corporally nor spiritually.* Loe Iohn Fox his interpretation and explication vvhat his faithfull people do hold; but me thinketh he might better haue called them the *faithlesse*, then the *faithfull* in this behalfe, for heere they belecue nothinge, but rather vnbeleue all. Besides that, Fox playeth the Reynold in saying we vse the word *corporally*, and not *really*, or *substantially*, which yet are the expresse words of the Councells of Trent & Lateran about that matter, and not *corporally* which in Foxes sense signifieth properly a naturall bodyly presence, with ordinary locall dimensions of quantity, quality, &c. So as in no one thinge this our Fox dealeth sincerely, but seeketh by all shiftes to make vs seeme to speake that which we do not.

Fox pag.

1529.

Aburd opinions of Fox & his martyrs about the Sacramēt.

Council. Trident. sess. 13.  
cap. 1. &  
can. 1.

6. I leaue to prosecute any further the absurdity

furdity of Denley, and Newmans former proposition, allowed by Fox, vvho seemeth not to vnderstand vvhat himselfe or the other meaneth, affirminge that Christ is present neither corporally nor spiritually, which is quite contrary to the beleefe both of Luther, Caluyn, and other his owne Maisters, for that both those sects do agree, that Christ is eyther bodily or spiritually present; and none of them do go so farre in debacinge that Sacrament, as to say that Christ, *is no otherwise there present, then when two or three are gathered together in his name;* which meeting might be as well called *Sacrament* of Christes presence, as the *Supper*, yf Denleyes opinion were true, or Fox his approbation therof authenticall. But the one being as fond, as the other is absurd, I leaue them both to the iudgement of the Reader.

John Denley  
his absurd  
opinion  
of the reall  
presence  
in the Sa-  
crament.

7. It were ouer longe to sett downe these mens large answers, about 10. Articles objected to them by the Bishopp of London: I meane of Denley and Newman his companion, only I must tell yow that Fox by enlarginge such impertinent matter, aboue all measure of witt or reason, hath brought his booke to the bulke yow see, almost importable. But aboue all, is it ridiculous, that after a long & speciall combatt vvch Newman the Pewterer, had with Maister Doctor Thorneton suffragan of Kent, and other learned men, at the towne of Tenterden about the Sacramēt of the Altar, (wherin Fox maketh him the victor, ascribinge grosse ignorance to the said examiners, and

deepe



The pew-  
terers lo-  
gicall ar-  
guments.

deep learning vnto the pewterer examined,) in the end of all for an vps hott and complete triumph, he maketh the said pewterer to putt downe diuers arguments in logicall forme, and namely one in the figure of *Camestres*, and another in *Datifi*, for conquest of the said Doctors, which arguments are so fond and childish, as I thinke not conuenient to spend paper in alleaginge them; but yet finally they would needs go all three to the fire, for defence of their opinions: *Denley* and *Newman* at *Vxbridge*, & *Pachingham* at *Saffronwalden* in *Essex*, and ther was an end of them, yf such mens punishments haue any end.

8. Vnto these Iohn Fox adioyneth six more burned at Canterbury in this yeare, examined and condemned all togeather by the foresaid Doctor *Richard Thorneton* B. of *Douer*, Doctor *Nicolas Harpesfield* Archdeacon of Canterbury, & others in comission; the names of the condemned were *VVilliam Coker*, *VVilliam Hopper*, *Henry Laurence*, *Richard Collyer*, *Richard VVright*, and *VVilliam Steere*, all ignorant Craftesmen of Kent, but yet sett in such a ruffe with the heate of new opinions in those dayes; as yt vvas intollerable for their Prelates to deale with them, so desperate, insolent, and contumelious were their answers, nor would they be instructed or brought to any reason, or moderation about any opinions, which once they had apprehended and determined to defend, as by example of one or two yow shall heare.

9. *Henry Laurence* (saith Fox) being examined

*William Coker.*  
*William Hopper.*  
*Henry Laurence*  
*Richard Collier.*  
*Richard VVright.*  
*VVilliam Steere.*



ned vpon the 16. of Iuly, denyed first auricular Confession; and then that he had not, nor would not receyue the Sacramēt; that yt was an idoll, and no remembrance of Christs passion, and other such like things. And at last, saith Fox, being required to put to his hand in subscribinge to his answers, he wrote these words vnder the bill of his examinations: *Yow are all of Antichrist, and him yow follow, &c.* Richard Collyer, sett downe his beliefe thus: *that after the vvords of consecration there is not the reall and substantiall body of Christ, but only bread, & wyne, & that it is most abhominable and most detestable to belecue otherwise.* Do yow see how resolutely this Craftesman determineth the matter? yet not only Luther, but Caluyn also (as yow know) do affirme yt to be abhominable *to hold yt only for bread, and vvyne.* What will yow say to this Martyr? Fox saith he was a blessed Saint, and song psalmes as soone as euer he was condemned, whervpon the Papists said he died madd: and so much of him.

Fox pag.  
1533.

”

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Ibidem

10. *VVilliam Steere* another artificer of Ashford in Kent being examined, and required by the Bishopp, whose name (as yow haue heard) was *Richard*, to aunswere to the positions laid against him; *made answere* (saith Fox) *that he should commaund his doggs and not him, and further declared, that Dicke of Douer had no authority to sitt against him in iudgment, &c.* And as touching the Sacrament of the Altar, he said; *that he found yt not in the scriptures; and he told the iudge further, that he vvas a bloody man, &c.*

The obstinacy of diuers ignorant people.

Fox ibid.

Whervpon sentence was giuen against them. And thus (saith Fox) these six heavenly Martyrs and vvittness-bearers of the truth, being condemned by the bloudy Suffragan, Archdeacon, and others, vvere burned at Canterbury at three seuerall stakes, &c. Thus pittifully wryteth he of his obstinate raylinge Craftesmen of Canterbury.

11. Next after these doth he adioyne other six for sollemne Martyrs, condemned togeather by the Bishop of London, after much tra-uaylinge with them in vaine to instruct and conuert them. Their names are *George Tankerfield*, *Robert Smith*, *Stephen Harwood*, *Thomas Fush* and *VVilliam Hayle*, common ordinary artificers, and *Elizabeth VVarne* that had byn wife to one *Iohn VVarne* an vpholster in London, burned before for like heresies in the moneth of May, as yow haue heard. The Captaynes and ringleaders of this daunce were the first two, named *George Tankerfield* a cooke, and *Robert Smith* a painter; whose insolent aunswers and speaches to the said Bishopp, and other commissiionars at diuers times of their appearance before them, do shew well their spiritt. For that being often called before them, & gently required to answere to the articles laid against them; they were so malepart in their speaches, as the Bishop called *Tankerfield*, the speaker of the house, and *Smith* the Controller, for commonly he controlled all that was spoken by others. Yow shall heere some of the conference vttered by the paynters owne penicell, as Fox putteth yt downe, I meane of *Smith*, that wrote

George  
Tanker-  
field.  
Robert  
Smith.  
Stephen  
Harwood.  
Thomas  
Fush.  
VVilliam  
Hayle.  
Elizabeth  
VVarne.



wrote his owne combatt and victory, accordinge to the custome of Fox his Actes and Monuments.

12. Vpon the 12. of Iuly (saith he) I was brought with my brethren into the consistory, and my articles read before my L. Maior & the Sheriffes with all the assistants, where was spoken as followeth:

Fox per.  
1534.

*Bonner.* By my faith my Lord Maior, I haue shewed these people as much fauour, as any man liuinge might do, &c.

A dialogue betuene the B. of London & the painter and cooke.

*Smith.* At this word, came I in, and taking him in the manner, said my Lord, yt is wrytten yow must not sweare.

*Bonner.* Ah Maister Controller are yow come? Lo my Lord Maior; this is Maister Speaker (pointinge to my brother Tankersfield) and this is Maister Controller, pointinge to me. Then he began to read my articles, and asked me, yf I said not, as was wrytten, &c.

*Smith.* I answered no; and turninge to my L. Maior I said: I require yow my L. Maior in Gods behalfe, vnto whome pertayneth your sword, that I may heere answere all obiections layd against me, and yf any thinge be approved heresie, I will recant.

*Maior.* Whie *Smith* thou speakest against the blessed Sacrament of the Altar.

*Smith.* I denied it to be any Sacrament, & do stand heere to make probatiō of the same, &c.

*Tankersf.* Then spake my Brother Tankersfield, & defended the probation of the things which they called heresie.



„ Bonner. By my troth, Maister Speaker, yow  
 „ shall preach at the stake.

„ Smith. Well sworne, my Lord, yow keep  
 „ a good watch.

„ Bonner. Well, Maister Controller, I am no  
 „ Sainct.

„ Smith. No, my Lord, nor yet good Bi-  
 „ shopp, &c.

The obsti-  
 nacy of  
 the pain-  
 ter and  
 cooke a-  
 gainst the  
 Bishops.

13. And thus vvent on these two learned  
 Doctors the cooke & the paynter, answering  
 most proudly and contumeliously in euery  
 point to the Bishop, which yet I haue not sett  
 downe altogether as their words lye in Fox,  
 for that their examinations and speeches are  
 large, and full of cauelinge words, and among  
 the rest the paynter denyed the force of water  
 in baptisme, and iested at the Bishop for esteem-  
 inge yt ouer much, who at length after all  
 possible meanes vsed to persuade them to  
 moderation, and to heare patiently the truth;  
 the painter answered: *My Lord to put yow out of  
 doubt because I am weary, I will strayne curtesy with  
 yow; I perceyue yow will not with your Doctors come to  
 me, and I am not determind to come to yow by Gods  
 grace, for I haue hardened my face against yow as hard  
 as brasse.* Thus repotteth Fox of the painters  
 last speeches. And no lesse obstinacy doth he  
 recompt in his fellow Tankersfield the Cooke;  
 who aunswered (saith he) to the Bishopp:  
*I will not forsake my opinions, except yow my L. can  
 repell them by scriptures; and I care not for your diui-  
 nity, &c.* Thus the Cooke. And what would  
 yow do with such people?

Fox ibid.

ibid. col. 2.

14. And further more Fox writeth that after Tankersfields condemnation, a certaine learned schoolmaister appartayning to Syr Thomas Pope knight, then of the Counsell, dealt with him about the controuerſy of the *Reall preſence*, and other articles, vrging him much with certayne authorities & textes of the Fathers:

But (ſaith Fox) *as he vrged Tankersfield with authority of the Doctors, wreſting them after his owne will; ſo on the otherſide Tankersfield aunſwered him mightily by the Scriptures, not wreſted after the mynd of any man, but interpreted after the will of the Lord Ieſus, &c.* Conſider the folly of this goofely Fox, in aſcribing to his Cooke ſo highe a talent of mighty interpreting Scriptures after the will of the Lord Ieſus; where receaued the Cooke ſuch aſſurāce of expounding ſcriptures thinke yow? but yet do yow heare further of him, for that his canonizer I. Fox relateth yet an other heroycall act of him, ſaying; that he being in the Inne of the Croſſe Keyes at Saint Albans, preparing himſelfe to be burned, he demaunded of the winedrawer a pynt of malmesy, and a loafe to celebrate the communion to himſelfe before he died; which being brought vnto him, he kneeled downe (ſaith Fox) and read the Inſtitution of the holy ſupper by the Lord Ieſus out of the Euangelists, and out of S. Paul, and then receaued yt with thanks-giuing, &c. So relateth Fox, & then ſaith of him further, that he hauing dronke vp the wine, & eaten the bread, went to the place of execution coragiouſly, crying out vehemently, (as a man

Fox pag.  
1534. col. 2.  
1577. 84.

Tankersfield his  
cōmunion  
vwith a  
pot of  
Malmesy

*Ibidem.*

bedlam yow must thinke, or rauished with some sudden fury) *I defy the vvhore of Babylon; I defy the whore of Babylon; and vvith this (saith Fox) he ended his martyrdome, and fell a sleep in the Lord, &c.* But such a martyrdome, such a sleep: God defende all good men from both.

Thomas  
Fush sho-  
maker his  
impudent  
speech.

Fox pag.

1545.

Leuit 4. 7.

16.

Dent. 1. 6.

7.

1. Reg. 9. 10.

2. Reg. 11.

5.

Eccles. 45.

Iac. 5.

VWilliam

Hayle.

Fox *ibid.*

15. And thus much of these two Captaynes of this crew: the rest of their companions did nothings but applaud these mens sayings and doings, puttinge in now and then some blasphemous and contumelious speech also, to shew therby their conformity of spiritt: as for example *Thomas Fush* the shomaker, being moued by the Bishopp (saith Fox) to reuoke his opinions, he answered: *No my Lord, for there is no truth that commeth out of your mouth, but all lyes: yea you condemne men, and vvill not heare the truth. VWhere can yow find any anyoynting or greasing in Gods booke? I speake nothing but the truth: yea I am certaine that yt is the truth that I speake, &c.* Behold the assurance that the shomaker had, that whatsoever he spake, *was truth*: and yet to heare him lye so notably, that there is noe mention of any annoyntinge in Gods booke, (yf the old & new testament be Gods bookes) may teach vs, that cyther the madd fellow knew not what he said, or cared not what he affirmed, true or false, so he said somewhat, and named Gods booke only. But lett vs heare his companion.

16. *VWilliam Hayle* also answered: (saith Fox) *Ah good people beware of this Idolatry, and this Antichrist the Bishop of London. And finally Elizabeth*

*VVarne*

*Calendar-Saints.* (the moneth of Aug.) 119 *Chap. 12*  
*VVarne* the vpholsters wife, stood no lesse ob- *Elizabeth*  
 stinate in her opinions, then the rest, for that *VVarne.*  
 thee being earnestly exhorted (saith Fox) to re- *Fox pag.*  
 cant, she said: do what ye will, for ys Christ vvas in er- *1534.*  
 ror, then am I in error, and no otherwise, &c. Be-  
 hold this dame, that will equall herselfe with  
 Christ in certainty of her opinions, this some-  
 what passeth the shomaker, that could speake  
 nothinge but truth. What will yow say to this *Desperat*  
 people, was not this a maddinge moode or *people.*  
 moone that raigned in them? yet doth Fox  
 prayse them exceedingly for this their resolu-  
 tion, shewing further, that they being all  
 condemned together, after many meanes  
 vsed to recall them (but in vayne) they were  
 sent to be burned in diuers parts of the  
 realme, for that no other end could be made  
 with them.

17. Next to this Squadron of Craftesmen-  
 martyrs, Iohn Fox placeth a minister-martyr  
 and preacher named *Robert Samuell*, burned at  
 Ipswich in the same yeare. This fellow was *Robert*  
 a Parish Priest, that had serued at *Barfold* in *Samuell*  
*Suffolke*, and in K. Edwards dayes had taken a *an Aposta-*  
 woman vnder the name of his wife; but when *ta Priest*  
 afterward in Q. Maryes raigne, order was ta- *become a*  
 ken (saith Fox) by the Queene, and published *minister.*  
 by the commissionars, that all Priests that had  
 marryed in K. Edwards dayes, puttinge their  
 wyues from them, should be compelled to re-  
 turne againe to their chastity, and simple life;  
*Maister Robert Samuell* would not stand to this  
 decree, but vsed his wife still, whervpon he



„ was taken at home with his wife, put into  
 „ Ipswich iayle, called before Doctor Hopton Bi-  
 „ shop of Norwich, and Doctor Dunning's his Chan-  
 „ celor, and by them examined and condem-  
 „ ned, &c.

18. This is the effect of Fox his narration about *Samuell* the minister, who yet was a Priest, as yow see; and yt is to be nored that all married Priests are commonly called ministers by Fox in his Calendar, as though their hauinge wyues did vnpriest them, and make them true ministers. Yow must remember also, that we haue made mention of this Priest-minister *Samuell* in the Story of *Agnes Potten* & *Ioane Trunchfield*, the first wife of a beerebrewer, the other of a shomaker in Ipswich, principale disciples of this *Robert Samuell*, of whome he had visions in his sleepe, as namely that he saw three ladders set vp towards heauen, of the which there was one somewhat longer then the rest, but at length became all one, which vision or dreame I. Fox expoundeth in these words. *This was a forewarninge reueyled vnto him, declaring vndoubtedly the martyrdom first of himselfe, and then of two honest wemen, Agnes Potten, & Ioane Trunchfield vvhich were brought forth, and suffered in the same towne anone after, &c.*

19. This saith Fox: and then he vvyrteth another dreame of the said *Samuell*, wherein he seemed to see one stand before him cladd in vvhite, and to say vnto him in his sleepe: *Samuell, Samuell, be of good cheere. And finally (saith Fox) as this godly Martyr was going to the fire, there*

*came*

*Febr. ult.*

*Fox pag.*  
*1547.*

*Certayne*  
*dreames*  
*of Samuell*  
*the mar-*  
*ried priest.*

*Fox ibid,*

came a certayne maid vnto him, which tooke him about the necke and kissed him; vvho being marked by them that vv ere present, vv as sought for the next day after to be had to prison, and burned, as the very party herselfe informed me, being called Rose Nottingham, she being maruelously preserued by the prouidence of God, &c. Thus farre Fox, who sheweth himselfe very forward to beleue any thinge neuer so strange, of these his new Saints; but is altogether incredulous of the miracles of Cath. Martyrs neuer so ancient or authentically testified.

20. And as for that he telleth here of Rose Nottingham that kissed the minister in the street as he was going to burning, and was sought for the next day after to be had to prison and burned, seemeth a very improbable tale. For I would aske why she was not taken then presently in the street, yf she kissed him so publicly? But I will not examine the probabilities of Fox his miracles, especially of the last of all which he relateth of this his Samuell, by report (saith he) of them that were present: to witt, *that his body in burning did shine as bright and white, as new tryed siluer, in the eyes of them that stood by.* But these eyes are to be supposed to haue byn new ghospellers eyes yf any such were, & as ready to frame out vnto their imagination such a sight, as Fox is to beleue and relate yt. For yf yow aske hundreds of others that stood by, none saw any such brightness, but rather that he appeared both blacke and foule, vntill he was burned to ashes. And so much of him

Rose Nottingham  
kissed the  
minister  
as he vvēt  
to burninge.

An improbable  
tale of  
Iohn Fox.

pag. 1547.

Ioane  
VVast the  
blind vvoman of  
Darby.

Fox pag.  
1771.

21. In the next place after this Apostata Priest *Samuell*, there commeth in a blynd woman of *Darby* named *Ioane VVast*, wose festiuall day of martyrdome is appointed heere vpon the 19 day of this moneth. She was borne blynd in the towne of *Darby* (saith Fox) her Father was a barber and ropemaker, and when she was about 12. or 13. yeares old, she learned to knytt hosen, and sleues, and as tyme serued she would help her father to turne ropes, and in no case would be idle: and in K. Edwards dayes of blessed memory, her father and mother being dead, she by hearing homylies and sermons, became maruelously well affected to the religion then taught, so as at length hauing by her labour gott and saued so much money, as would buy her a new Testament, she caused one to be procured for her; and with that she repaired to one *Iohn Hurte*, and sometymes to one *Iohn Pemberton* clarke of the parish, to read vnto her, and sometymes she would giue a penny or two, as she might spare, to such persons as would not freely read vnto her, appointing vnto them aforehand, how many chapters of the new testament they should read, or how often they should repeat one chapter vpon a price, &c.

The blynd  
vvomans  
penny-  
vvorth of  
readinge  
scripture.

22. So relateth Fox of this blynd woman, and that after she being called before *Doctor Raph Bayne* B. of that Diocese, and *Doctor Dracott* his Chancelor, and other their assistants and fellow Commisisionars, she was finally condemned

condemned to be burned and executed in *Darby*, vpon great and singular obstinacy, we must imagine, for that otherwise I cannot see how so principall learned men, would haue agreed to the burninge of so miserable and ignorant a woman.

23. From *Darby* Iohn Fox steppeth to *Colchester*, vwhere he appointeth out fixe other martyrs of his, burned togeather in the same towne, 3. men, and 3. weomen. The men are *VWilliam Bongiar* glasier, *Thomas Bennold* tallow chandelor, and *Robert Purcas* (Fox calleth him *VWilliam* in his acts) by occupation a fuller. The vveomen are *Agnes Siluerside* vviddow spinster, *Helen Ewring* wife to *Iohn Ewring* myller, and *Elizabeth Fulkes* a seruing-mayde in *Colchester* of 20. yeares old. Of all which Fox writeth thus: Diuers examinations these good people had at sundry tymes, before diuers Iustices, Priests and officers, as *Maister Roper* Iustice, *Iohn Kingston* Comissary, *Iohn Boswell* Priest, and scribe to *B. Bonner*, and last of all, they were examined in *Mote-Hall* of *Colchester* vpon the 23. day of Iune by *Doctor Chadsey*, and the said *Iohn Kingston*, and other Priests, & of *Boswell* the scribe in the presence of the two Bayliffes of *Colchester*, &c.

VWilliam Bongiar.  
Thomas Bennold  
Robert Purcas.  
Agnes Siluerside.  
Helen Ewring.  
Elizabeth Fulkes.  
Fox pag. 1821.

24. Thus farre Fox: And furthermore he recounteth their resolute answers, wherein he gloryeth also, but yet confesseth that *Doctor Chadsey* amonge others, was so moued to compassion and pittie in hearinge the same, and consideringe their desperate vwillfullnes, as the

The compassion of  
D. Chadsey  
towards  
obstinate  
people,



the teares trickled downe abundantly ouer his cheekes, all the tyme the sentence against them was in readinge. But nothinge vwould mooue them that vvere in most danger both of body and soule, so had the enemy of mankynd blynded them with pride and presumption of heresie, and obdured their harts vvith pertinacity.

Fox pag.  
1821.

25. *VWilliam Bongiar glasyer (saith Fox) affirmed resolutely, that the Sacrament of the Altar, was bread, is bread, and remayneth bread; and that for the Consecration, yt is not the holier, but rather the vvorse, &c.* Consider I pray yow what skill a glasier could haue in this controuersy, to aunswere so resolutely vpon his life and death both temporall and eternall. If he had read *S. Ambrose* and would haue beleueed him, where he teacheth vs in his books *De Sacramentis* at large, that *Consecratione, &c.* by Consecration, *natures are changed, and bread and vvyne turned into the true flesh and bloud of Christ*; the poore glasier perhaps would not haue byn so resolute to the contrary. But now these miserable ignorant people are drawne to their destruction, by the inchauntement of a few heady Sectaryes, that make them beleue, that vvhat so euer they say is Gods vvords. Yf they had appeared before *Martyn Luther*, as they did before thes other commissioners, what would he haue said of them thinke yow? But let vs go forward with the rest.

*Ambros.*  
*lib. 2. de*  
*Sacr. c. 4.*

26. *Thomas Bennold (saith Fox) tallow-chandeler affirmed the like to Bongiar, but VWilliam*

*Purcas*

*Purcas* the fuller said; that *vvhen* he receaued the *Sacrament*, he receaued bread in a holy vse, that preacheth the remembrance of *Christ*. Marke his phraſe. And this for the men. But the weomen were much more insolent and obstinate, as the fashion is, especially the yongest of them all, to witt, the Seruing-mayd *Elizabeth Fulkes* of 20. yeares old. For albeit *Iohn Fox* saith of *Agnes Siluerside*, that the good old vvoman answered them with such sound iudgement and boldnes, that yt reioyced the harts of many: And then of *Helen Ewring* the myllers wife: that albeit this good vvoman was somewhat thicke of hearinge; yet vvvas she quicke in vnderstandinge the *Lords* matters, &c. Yet doth he insist most vpon *Elizabeth Fulkes* his yong mayden, as he calleth her, for that she was much more malepart, then the other weomen, that were more aged, and this is proper also to heresie, that the yongest and vveakeſt vvill presume most, especially in woman kynde: yow shall heare some of her behauiour out of *Fox* himſelfe.

*Ibidem.*

The folly of two old vvco-men.

*Fox* pag. 1821.

27. *Elizabeth Fulkes* the yonge mayden (saith he) being examyned, whether she beleened the preſence of *Christs* body to be in the *Sacrament* ſubſtantially and really or no? she answered; that she beleened yt to be a ſubſtantiall lye, and a reall lye, at which words the *Prieſts* and others chafed very much, &c. Thus *Fox*. And then he telleth further, that she being asked, whether after conſecration, there remayned not the body of *Chriſt*, she aunſwered: that whatſoever man bleſſed vvithout *Gods* vvord, is curſed and

*Fox* *ibid.*

The infolent behaviour of Elizabeth Fulks the serving-mayd.

and abhominable by the word. Then they examined her of confession, masse, authority of the Pope, and the like, wherto she answered: *that she did vitterly detest and abhorre all such trumpery from the bottome of her hart, &c.* Then was she (saith Fox) deliuered to her vnckle Holt of Colchester, to carry her home to his house, which he did, and she might haue escaped but she would not, but went backe to the Papists againe: to witt, the comissionars, and findinge them at the signe of the *white hart* in Colchester, she fell to vtter defiance of them and their doctrine, and so had in the end a papisticall reward, for she was burned, &c.

28. Thus relateth Fox of his modest mayd that defyed the wole world, and her lawfull iudges. And of the same mayden Fox reporteth: *that when se came to the fyre, she put of her petticote, and taking the same into her hand, she threw yt away from her, saying farewell all the world, farewell sayth, farewell hope, and so taking the stake in her hand said, welcome my loue, &c.* Thus he of his maiden. And then of all six he concludeth in these words: *Thus yelded vp they their soules and bodyes into the Lords hands for the testimony of his truth. The Lord graunt, that we may imitate them in the like quarrell, &c.* So he. The effect of which prayer had byn well perhaps for Iohn Fox, & many hundred others deceyued by him since that tyme, yf yt had lighted vpon him in those dayes of Q. Mary, to witt, that he had byn burned with this his mayden and her mates for like quarrell, before he wrote this lyinge and deceytfull

Fox pag.  
1822.

*Ibidem.*

Fox his  
censure of  
their vill-  
full death.

ceytfull volume of his Acts and Monuments, for yt had byn leffe damnation in my opinion both to him and others. But for vs that be now aliue, God defend that euer we should fall into such fury or phrenesie of heresie, as to runne to the stake so headlong, as these ignorant distracted people did, for such a quarrell of defendinge their owne fancies.

29. The last company burned vpon this moneth in the yeare 1557. were six more accordinge to Fox his relation; vvherof 4. vvere burned also at *Colchester*, and were of the former fraternity, of which we haue now spoken. Their names are *VWilliam Mont* husbandman, & *Alice* his wife, togeather with *Rose Allen* his said wiues daughter, & *Iohn Iohnson* another labourer of the same place. These & some 18. more being knowne to be very busypeople, and to peruerter many of their neighbours in *Colchester* and round about, partly by contumelious and blasphemous speaches vsed dayly by them, as well in words as wrytinge, against the doctrine & ceremonyes of the Catholike Church: as also by their examples in vsinge to meete in fields, & secrett houses, and to fly the said Church, they were vpon complaint made, apprehended by the *Earle of Oxford* the *L. Darcy*, *Maister Edmond Tyrrell*, and others in commission, and sent vp to London to be examined, where partly vpon compassion of such ignorant people, and partly vpon their submission and promise of amendment, they were dismissed & sent home againe without

*VWilliam*  
*Mont.*  
*Alice* his  
vvife.  
*Rose Al-*  
*len.*  
*Iohn*  
*Iohnson.*

any



The com-  
plaint of  
insolent  
behauior  
of heretiks  
dismissed.

any hurt (as Fox himselfe confesseth), and consequently the Catholiks were not so greedily of shedding bloud in those dayes, as he euerie where accuseth them. But when these people came againe they proceeded farre more seditiously and insolently then before, as may appeare by sundry letters wrytten by Syr Thomas Tye parish priest of Much-bentley, and of his parishionars, as well to the foresaid Lord Darcy, as also to B. Bonner. In the former letters they wryte thus:

Fox pag.  
1822.

30. By reason of three seditious persons, VVilliam Mont and his vvife, and Rose her daughter, who by their colourable submission vvere dismiss, and sent downe from the B. of London. They since their comming, haue not only in their owne persons shewed manifest tokens of disobedience, but also most malitiously and seditiously haue seduced many, mockinge those that frequent the Church, callinge them, Church-owles, and blasphemously callinge the blessed Sacrament, a blind God, with diuers such wicked blasphemyes, &c. And in the second letters to Bishop Bonner it is wrytten thus:

*Ibidem.*

Synce the comminge downe of 24. ranke heretiks  
,, dismissed from yow, the detestable sort of  
,, schismatiks were neuer so bold, &c. They as-  
,, semble togeather vpon the Sabbath day in the  
,, tyme of diuine seruice, sometymes in one  
,, house, sometymes in another, and there keep  
,, their priuate conuenticles and schooles of he-  
,, resie. Your officers say, that the counsell sent  
,, them not home without great consideration,  
,, I pray God some of them proue not fauou-  
,, rers of heretiks. The rebellis are stout in the  
towne

towne of Colchester; the ministers of the Church are hemmed at in the streets, and called knaues, the blessed Sacrament is blasphemed and rayled vpon in euery alehouse and tauerne, prayer and fastinge is not regarded, seditious talks and newes are ryfe both in the towne and countrey, &c.

31. Thus wrote these Catholike men, wher-vpon this *VWilliam Mont*, with diuers of his crew being apprehended againe, they vvere carryed to Colchester Castle, and there examined, as yow haue heard of the former six.

*VWilliam Mont* his blasphemmy against the B. Sacrament.

*There aunsweres vvere much like* (saith *Iohn Fox*) *vnto the former*; that is to say, rayling & blasphemous, as yow may assure your selfe, for that *VWilliam Mont*, besides the denyinge of many especially other articles of Cath. faith, the diuell stirred him vp against the blessed Sacramēt of the Altar, which blasphemously he called *an abominable Idoll*. And him followed both *Alice Mont* his wife, and *Iohnson* the labourer. But aboute all, as *Iohn Fox* delighteth euery where in the malepart aunswers of his yonge maydens; so heere he bringeth in *Rose Allen* of 20. yeares old, daughter to the foresaid *Alice*, for a singular example of forwardnes in his ghospell.

32. *Rose Allen* mayde (saith he) of the age of 20. yeares being examined of auricular confession, goinge to the Church, hearinge masse, seauen Sacraments, &c. she aunswered stoutly, *that they stunke in the face of God, and that she durst not haue to do vvith them for her life, neither*

The immodest & insolent answers of *Rose Allen Fox* his maid.

Fox pag.  
1822.

vvas she any member of theirs, for that they vvere the members of Antichrist, &c. This was her first answer, wherein yow see more pride and insolency then in any of the rest. But being asked further (saith he) what she could say of the Sea of Rome, and Bishops therof; and whether she would obay the Bishopp therof? she answered boldly, that (she vvas none of his. And as for his Sea (quoth she) yt is for crows, Kytes, owles and rauens to swym in; such as yow be; for by the grace of God I will not swymme in that Sea while I liue, neither will I haue any thing to do therewith. Thus aunswered this wise gyrl, not vnderstandinge what the Sea of Roome was, or meant, but thinking yt had byn a sea of water to swymme in: and yet notwithstandinge would she needs dye, for defence of her knowledge and fancy therin, and in other points of Religion. And Fox talking of her condemnation, saith: Then read they the sentence of condemnation, and thus these poore condemned lambes vvere deliuered ouer to the hands of the secular power. So he. But lett any man consider vvhether these kind of answers vvere of lambes, or rather of wolues, Foxes, & Tigers, proceedinge from an intraged mynd with fury of heresie, against their mother the Church.

Fox ibid.

33. And now there remayne only 3. more to make vp this moneth of August: to witt, George Eagles, surnamed Trudgeouer-the-world, whose feast is appointed vpon the 30. day therof, ioyned with the feast of one Fryar, and the said George Eagles sister vpon the 31. And for the

George  
Eagles, &  
his sister.



the last two, Fox only wryteth thus much:

*that about the same tyme and moneth, one named Friar  
with a woman accompanying him, vvho was the sister  
of George Eagles, in the like cause of righteousness suf-  
fered like martyrdome, by the vnrighteous Papists at  
Rochester, &c.* But what their opinions, articles,  
or aunswers were, and whether this fellow  
were indeed a Friar or no, or only in name, or  
whether this woman did accompany him in  
trew or pretended wedlocke, or otherwise,  
he saith no one word; for which cause, we  
also shalbe silent heerin.

Friar and  
his vvoman.

Fox pag.  
1825.

34. But as for the former, to witt George  
Eagles, yt appeareth by Fox his large narration  
of him, that by occupation he was a Taylor,  
and thence made himselfe a preacher, went  
vp and downe from countrey to countrey, to  
make profelites of his Religion, and to stitch  
them to his Church; which vocation of his  
Fox highly esteemeth, for thus he wryteth  
of him. *This George Eagles* is not to be neglected  
for his base occupation, whome Christ called  
thence to sett forth his ghospell; rather we  
ought to glorifie God the more therby in his  
holynes, which in so blynd a tyme inspired  
him with the gift of preaching, and constancy  
of suffering; who after a certaine tyme, that  
he had vsed the occupation of a taylor, being  
eloquent, and of good vtterance, gaue and ap-  
plied himselfe to the profit of Gods Church,  
&c. And againe a little after. He wandringe a-  
broad into diuers and farre countreyes, where  
he could fynd any of his brethren, he did there

George  
Eagles  
othervvise  
called  
Tridgeouer  
the vvorld.

Fox pag.  
1822.



Why  
Eagles,  
was called  
Trudge-  
ouer.

most earnestly encorage, and comfort them,  
not tarrying in this towne or that, yet some-  
tymes abiding certayne monethes togeather  
as occasion serued, lodging sometymes in the  
countray, and sometymes for feare, liuinge  
in the fields and woods, who for his immo-  
derate and vnreasonable going abroad, was  
called *Trudgeouer*, &c.

Foxibid.

Eagles  
condemned  
for seditio  
& treason.

35. Thus wryteth Fox of his martyr, but  
doth not tell vs therewith the seditious and  
treasonable tricks, which this *Trudgeouer* did  
practise against the Q. Sate and realme in this  
his trudging vp an downe, for which he was  
condemned not of religion, but of treason,  
and executed for the same, by drawing, han-  
ging and quartering at the towne of *Chelems-  
ford* in *Essex*, without any one word mentio-  
ned vnto him for religion, that I haue heard  
or read. Fox setteth downe some words of  
his arraignment thus: *George Eagles, thou art en-  
dighted by the name of George Eagles, otherwise Trud-  
geouer-the world, for that thou didest such a day make  
thy prayer, that god should turne Q. Maryes hart, or els  
take her away.* This is all that yt pleased Fox to  
sett downe of his endightment, for iustifying  
of his sainct: but yet a little before in the same  
narration he wryteth thus: *The next day he was  
carried to London to the Bishopp and the Councell, and  
there remayned a certayne tyme, and then was brought  
downe to Chelemsford to the Sessions, and there was  
endyghted and accused of treason, because he had as-  
sembled companyes togeather, contrary to the lawes and  
statutes of the realme in that case provided, &c.*

36. Thus

36. Thus he. and heerby we may see, that George Eagles cause was not religion, but manifest treason, though Fox make him heere a blessed martyr aswell in his Calendar, as also in the story of his Acts and Monuments. He telleth vs furthermore, that his foure quarters were sent to be hanged vp at foure seuerall townes, to witt, Colchester, Harwich, Chelemsford, and S. Rouses. His head (saith he) was sett vp at Chelemsford at the markett crosse vpon a long pole, and stood till the wynd did blow yt downe, and lying certayne dayes in the street was tombled about, vntill one caused yt to be buried in the churchyard in the night, &c. Fox doth not say, whether he that buried the relique of Trudgeouer was a Catholique or Protestant, but well he sheweth that Protestants do not honour the reliques of their saincts, in that they suffered this their martyrs head to be tombled vp and downe so many dayes in the street, without so much as taking yt vp. But such martyrs, such honour due vnto them.

Trudgeouer his quarters hanged vp in diuers places and his head cōtemned by the Protestāts. *Ibidem.*

37. And one speciall Euloge, and worthy commendation I fynd in Fox himselfe, giuen to this Eagles by the B. of Rochester in Q. Maryes tyme, who reasoning with one Allerton a taylor and companion of this Eagles, said to him in these words, as Fox relateth them: *V*ere not you a companion of George Eagles otherwise called Trudgeouer? My L. of London telleth me, that you are his fellow companion. Allerton: I know him very well, my Lord. Bishop: By my faith I had him once before me, and then he was as drunke as an ape: for he

Fox pag. 1889.

Trudgeouer a drunken martyr.

*stunke so of drinke that I could not abide him, and so I sent him away, &c.* This testimony gaue the said B. publikely. And albeit the taylor *Alberton* would seeme to deny the same, and say that *Trudgeouer* had not drunke any beere or wyne in long tyme before that; yet may a man easily consider, how probable a thing this is; and whether the taylor that spake yt of a certayne animosity, to contradict the Bishop & defend the honour of his fellow taylor *Trudgeouer*, be more to be credited, then so honourable a personage as the Bishopp of *Rochester* was, who affirmed yt of his owne knowledge in the presence of many, that were present at the fact. And so much of this man and moneth. The comparison betwene Fox his Calendar and ours, yow may easily make, by vew of that which before is spoken.

*The ende of August.*

**T H E**

# THE MONETH OF SEPTEMBER,

and Foxian Saints therein conteyned;

*The number wherof is thirty and eight;  
beginninge with Father Abraham,  
and ending with Iohn Fortune.*

## CHAP. XIII.

**T**HE only dayes that are left in this moneth to Catholike Saints, are the 21. to *S. Matthew* the Apostle, and the 29. to *S. Michell* the Archangell, which are both in rubricate letters in Iohn Fox his Calendar, as well as ours, wherin we are somewhat beholden vnto him, especially for the later: to witt, that he hath left vs free the feast of *S. Michell* the Archangell, which is the feast also of all other Angells, to be celebrated with solemnity, wheras otherwise he and his fellowes are wont to obiekt vnto vs the Religion of Angells, &c. And this curtesy of his, is some recompence for strykinge out in this moneth the feast of the *Natiuity* of our *Blessed Lady*, mother of God, (vvhich vve preferre before Angells) and do celebrate her said feast vpon the eight day therof, with great & ancient solemnity. And seing he hath dealt so rigourouslye vwith



Christes mother her selfe, as to put out her natiuity in the Calendar; we must haue patience with him for puttinge out other inferior Saints also, as *S. Cornelius* Pope and Martyr, *S. Cyprian*, *S. Linus*, *S. Hierome* and others; yea the feast of the *Exaltation of Christes holy Crosse* yt selfe, which in our Church is vpon the 14. of this moneth, in memory of that day, vwhen the said Crosse with so great honor was restored by *Heraclius* the Emperor, from the possession of the heathen Persians vnto Christians againe, as Ecclesiasticall historyes do recount. This memory (I say) of the Crosse of our Saviour, Iohn Fox hath thrust out, as well as the rest, and in place therof, he hath sett vs foorth in his Calendar *Cornelius Bungay* a capper of *Coentry*. And on our Ladyes day, in steed of her Natiuity, is sett downe the festiuall memory of *George Catmer*, a Cobler of *Hith* in Kent; and for *Saint Hierome*, *Iohn Fortune* a presumptuous heretical *Smith*; and other such like exchanges, which after yow shall looke into more particularly by the vew.

2. And first of all is to be noted, that Fox doth not place in the beginning of this moneth, any put to death vnder K. Henry the 8. as hitherto he was wont, but only for the first three dayes setteth downe three Lollards, or Wickliffians burned vnder K. Henry the 6. anno 1428. whose names he saith he found in a certaine old Register, wherof the greater part could not be read. These three are *Father Abraham* a poore simple old man of *Colchester*, together

Fox his  
exchanges  
of Saints.

Father A-  
braham.

together with *William VWhite*, and *Iohn VVaddon* Apostata Priests, for whose apprehension with diuers others suspected of *heresie and Lollardy* (those be the words of the comission) he cyreth the said Kings letters to *Iohn Exceter* keeper of the Castle of Colchester, and others, bearinge date the sixt of Iuly and sixt yeare of his raigne. And yf we consider the condition and circumstances of that tyme, we shall see yt was when English men were much occupied in French warres; by occasion wherof, the infection of Lollards & Wickliffians did grow in diuers parts of England, but especially in *Norfolke*, for so much signifie the said letters of the King, commandinge them to be sought out and punished. And allbeyt most of them, when they were apprehended, did abiure publikely their opinions, wherof *Iohn Fox* recordeth a catalogue of almost a hundred, that did the same, and therby escaped, (whome notwithstandinge he accounteth as good members of his Church:) yet some few of them were burned for relapse afterward, especially these three here mentioned.

*William VWhite.*  
*Iohn VVaddon.*

Henry the  
sixt his  
letters for  
apprehen-  
dinge of  
heretiks in  
Norfolke.

Lollards  
and VVick-  
liffians  
abiure.

3. And as for *F. Abraham*, we do not know by *Fox* his relation heere what he was, otherwise then a poore man; or whether he were a Jew, Lollard or *VVickliffian*, or why he was called *Father*, for that *Fox* his story saith no more of him, but that *Father Abraham of Colchester* was burned for like opinions, that the two Priests *VWhite*, & *VVaddon* were. Now his articles might be like, and yet farre different in substance from those of the

*Fox pag.*  
609.

of the two Priests: but yf they were the true articles of *Lollards* and *VVickliffians*, we haue treated therof before in the third Chapter of this booke, where yow may see them sett downe at large. Fox in this place talkinge of the whole agreemēt of his *VVickliffian* Saints, as well those that abiured as others, wryteth thus: I find (saith he) in the registers such society and agreement of doctrine to haue byn amongst them, that almost in their assertions and articles there vvas no difference. Note I pray yow the word (almost) concerninge their vnity; remember also that in the margent of this place, Fox setteth downe this note for their Antiquity against

For pag.  
602.

For ibid.

Antiquity  
and vnity  
of *VVic-  
kliffians*.

*B. Bonner* by name. *Bonner* (saith he) might see the Church heere in this age, more then 40. yeares before he vvas borne. And is not this a great antiquity (thinke yow) ioyned with their almost vnity in those dayes? But yf he would conferre their opinions with those of the Protestants of our dayes; what vnity (thinke yow) should he find amonge them? yow may see them compared in the forsaide 3. Chapter of this booke.

4. But as concerninge *Syr VVilliam VVhite* the Priest (so named in the K. letters) by whome yow may iudge of all the rest, for that he was their chiefe Captayne in those dayes; Fox vvryteth thus: This *VVilliam VVhite*, being a fol-  
lower of *Iohn VVickliffe*, and a Priest not after the

For pag.  
209.

For. 50.

„ common sort, but as the scripture saith, a mor-  
„ ninge starre in the middest of a cloud, &c. he gaue  
„ ouer his Priesthood and benefice, and tooke  
„ vnto him a godly yonge vvoman to his vvife,  
named



named *Ioane*, notwithstandinge he did not  
therfore cease, or leaue from his former office  
& duty, but continually laboured to the glory  
and praise of his spouse Christ, by readinge,  
wrytinge and preachinge, &c. Whervpon he  
being attached at Canterbury vnder th' Arch-  
bishop *Henry Chichesley*, in the yeare of our Lord  
1424. he there, for a certayne space stoutly, and  
manly vvittnesed the truth vvwhich he had  
preached, &c.

5. Thus Fox of his Martyr *VWhite*, and then  
confessinge that he recanted and abiured pu-  
blikely all his former opinions; yet that after a  
tyme, being apprehended againe for relapse  
into the same; he vvvas brought (saith he) before  
*VWilliam B. of Norwich*, by vvhome he vvvas conuict and  
condemned of 30. articles, and there vvvas burned in  
*Norwich*, in the moneth of September anno 1424. So  
Fox. Which number of yeares notwithstan-  
dinge cannot agree, cyther vvith that vvwhich  
himselke setteth downe in his Calendar, that  
he vvvas martyred vpon the yeare 1428. or  
vvith that vvwhich the Kings letters before  
mentioned, for the apprehension of this *VWil-  
liam VWhite* doth testifie, naming the sixt yeare  
of his raigne, vvwhich vvvas indeed the foresaid  
yeare 1428. So as Fox neuer commonly is  
found true or exact in his accompt of tyme, yf  
yow compare one place with another.

6. And this is all in effect that he wryteth of  
this *VWilliam VWhite* priest, and his fellow *Iohn*  
*VVaddon* like priest to himselke, but only that  
he adderth, that *Syr VWilliam VWhites* yonge wife  
was

*Syr VWil-  
liam VWhite*  
vvith his  
yong vvo-  
man *Ioane*.

*Ibidem;*

*Fox ibid.  
col. 1.*



was so kind to her husband, and so forward & zealous in teaching, & preaching, as she would neuer leaue him, nor he her. He going into Norfolk (saith Fox) with his said wife Ioane, and there occupying himselfe busely in teaching, he was at length apprehended, &c. And againe. VVhose said vvife Ioane followinge her husbands footsteppes according to her power, teaching & sowing abroad the same doctrine, confirmed many men in gods truth, &c. And finally Fox hauing told vs, how this Syr VVilliam VVhitte & his woman Ioane (for his wife she could not be, he hauing a sollemne vow to the contrary) had their most aboad at the house of one Thomas Moone of Ludney, and from thence spread the ghospell; he addeth for a profe of his great holynes, these words: *That all the people had him in such reuerence, as they desyred him to pray for them, in so much that one Margaret VVright confessed, that ys any Saints were to be prayed to, she would rather pray to him, then to any other, &c.*

Fox ibid.

Fox his  
manner of  
makinge a  
Priest-  
protestant  
vvith a  
vench.

7. All this relateth Fox of this Wickliffian abiured martyr, which I cannot see why, or for what cause or reason he may be accompted for so great a sainct or of Iohn Fox his Church at all, but only for taking to himselfe the yonge woman Ioane against his vow of Chastity; for in all other articles (or the most part) he was opposite and contrary. So as the making a good protestant of a priest, cōsisteth by Fox, in taking a yonge woman when he groweth lasciuious. And so much of him with his fellowes, burned vnder K. Henry the 6. And for that Fox his Calendar hath no other

of

of later date in this moneth, vntill he come to Zwinglians and Caluinists burned vnder Q. Mary: vve shall passe to them, as they are sett downe in order.

8. But yet by the way we must take one with vs, that was made martyr in K. Edward the sixth his dayes not in England, but an Englishman, in *Lisbone* of Portugall, where he was burned for one of the most desperate and wicked acts, that euer was heard of perhappes among Christian men, all circumstances considered. His name was *VWilliam Gardner* of Bristow, a yonge seruant of one Pagett a merchant of that towne, & his factor for traffique in Portugall; he was not aboue 26. yeares of age (saith Fox) when he was sent thither, which yong age he noteth comonly for the more commendation of his martyrs, for that the yonger they are and of lesse witt, learning and iudgment, the more fitt to be ruled by the spiritt of his new religion, which in many is *Spiritus vertiginis*, as yow shall see in this man.

The story of vVilliam Gardener burned for a desperate act in Lisbone.

*Esa. 19.*

9. His fact was, that he being come from England vnto *Lisbone*, vpon the yeare 1552. drunken with heresy, as many yong apprentices of profession were at that tyme, being towards the end of K. Edwards raigne, and finding the vse of Catholike religion in great honour and celebrity there, according to the deuotion of that excellent Citty: this yonge English profelite pricked on vvith pride, thought to make himselfe famous by some notable wicked attempt against the same, as

*Erostratus*

*Erostratus* in old tyme, by settinge a fire the temple of *Diana*; and to this effect seing one day a great sollemnity in Lisbone, at the marriage of the K. of Portugall his eldest sonne, to witt Prince Iohn, sonne of K. Iohn the 3. vvith the daughter of Charles the Emperour, the miserable vvretch gettinge into the Church, and creeping neere to the high Altar, vnespied amongst so great a multitude of Princes and people, as that day vvere present, did, vvhilest masse vvvas a sayinge by Prince Henry Cardinall (afterwards K. of Portugall) rush suddainly to the said Altar, and ouerthrowinge the Chalice, tooke the Consecrated host, and most impioussly trode yt vnder his fecte, in the presence both of the K. Clergy, and all other the nobility and people: Whervpon an vprore being made, he vvvas hurt, and like to haue byn slayne in the place, *but by the Kings cryinge* (saith Fox) *to saue him*, he vvvas referued to further examination, and finally vvvas burned.

10. This vvvas the heroicall act of this desperate yong marchant, vvvhich Fox doth so highly commend, as he maketh a longer preamble in the rare praises of this desperate apprentice, then of any one of his Martyrs, to my remembrance, throughout the vvhole volume of these his Acts and Monuments. And by this euery man may iudge of his spiritt. But let vs heare his owne words: *VVilliam Gardener* (saith he) is a man verily in my iudgement, not only  
 ,, to be compared vvith the most principall and  
 cheefe



cheefe Martyrs of these our dayes; but also such a one, as the ancient Churches, in the tyme of the first persecutions, cannot shew a more famous, vvhether vve do behould the force of his faith, his firme & stedfast constancy, or the inuincible strength of his spirit, &c. „  
 Wherefore yf any praise or dignity amonge „  
 men, as reason is, be due vnto the Martyrs of „  
 Christ for their valiant Acts, this one man „  
 among many, seemeth vvorthy to be renow- „  
 ned and celebrated in the Church, vvith *Ignatius*, „  
*Laurentius*, *Ciriacus*, *Crescentius*, and *Gordianus*, „  
 &c. „

Fox his foolish & impious vvords in commendation of Gardener.

11. Thus vvryteth he, comparinge (as yow see) this impious, madd, and furious yong ladd vvith those ancient holy Martyrs of Christs Church *S. Ignatius*, and the rest, as though they had byn of his Church, or their cause like to that of *Gardener*. And yet yf yow remember, we haue shewed before in this \* Treatise, that \* Part. 11  
*S. Ignatius* is reprehended by the Magdeburgians, for affirming the masse to be a sacrifice, and that the story of *S. Laurentius* vvrytten by *Prudentius* aboue 1200. yeares gone, setteth out so cleerly the vvhole manner of Christian sacrifice in those dayes, & the siluer and golden vessells vsed therin, for vvich *S. Laurence* was called in question, by the couetuous Emperour; And yt is so plainly described, as we our selues can hardely deliuer the same more cleerly now, then *Prudentius* did then. And how then may this desperate hereticke, that impugned the same sacrifice, by so horrible and villanous attempt,

cap. 1



attempt, be compared with those ancient holy Martyrs that defended the same? Or how can this miserable forlorne companion, be made equall with them in a cause most opposite and contrary?

12. Fox saith that he prayed much before he tooke the matter in hand; and so did his three theeuues also King, Marsh & Debnam (yf yow<sup>\*</sup> remember) vwhen they vvent to robbe the Church of Douer-court in K. Henryes dayes; & so did Hackett, Arthington & Copinger also, when they resolved to make the said Hackett Christ, and the other two Prophetts: Wherof yow may see a large particular relation sett forth by Arthington himselfe, after his pardon obtrayned, and how earnestly they prayed alltogether that very morninge, when they were to go forth & preach in the streets, Hackett lying in his bedd, and leaping out diuers tymes in his shirt (as the spiritt came vpon him) to pray with them at their bedds sides, and then returning to bedd againe: So as yt is not inough to pray, but a man must consider what he prayeth, how and for what, and the Prophetts saith of some. *fiat oratio eorum in peccatum*, Let their prayer turne into sinne; and so did no doubt the prayer of this desperate vvretch, vvho prayed God to assise him against himselfe, and the highest honour done to him on earth. And so much of him.

13. From the Story of VWilliam Gardener in K. Edwards dayes, Iohn Fox passeth to other 3. Martyrs of his, burned vnder Q. Mary in the  
yeare

\* Sup. ment.  
Maij. die 8.

See the  
booke in-  
titled: A  
seduction of  
Arthington  
by Hackett,  
imprinted  
at London  
anno Do.  
mini 1592.

Psal. 108.

yeare 1555. all simple ignorant men, but yet as willfull, as yf they had great learning for their foundation. The first vvas *VWilliam Allen* of Walsingham labouringe man; the second vvas *Thomas Cobb* of Hauerhill butcher; the third *Roger Coo* of Melford Sherman, to whome he adioyneth three Confessors also that died in prison: to witt *VWilliam Andrew* of Horsley carpenter, that died in *Newgate*, and *Thomas Ley* and *Iohn VVade* artificers, who sickening in prison, were carryed to their friends houses in London, and there died, and so were Confessors.

VWilliam Allen.  
Thomas Cobb.  
Roger Coo.

VWilliam Andrew.  
Thomas Ley.  
Ib. VVade.

14. But to say somewhat of the forsaide three Martyrs, though Fox say but little, yet vttereth he so much as is sufficient to shew their foolish pertinacyeuen to the death, & in matters, vvhich they neyther vnderstood nor could haue other grounds to stand in, but their owne will. For of *Allen* the labourer, seruant to one *Iohn Houghton* of *Somerton*, Fox wryteth thus: That he being brought before the Bishop, and asked the cause why he was in prison, answered: *for that he vould not follow the Crosse in procession: adding further, that if he saw the King and Queene, and all other to follow the Crosse, yet he vould not;* For which confession, lying Fox saith, that he was condemned, and sentence of death giuen against him. But how likely a tale this is, that for this only he should be condemned to death, euery man will easily consider, that hath reason, & knoweth the manner of Canonically proceeding in that behalfe. And so much of him, for that Fox hath no more.

Fox pag.  
1241.

15. But about his two fellowes, Cobb the butcher, and Coo the sherman, Fox alleageth farre greater conflicts with the Bishops Chancelor, the victory alwayes remayning on Cobs and Coos side, & the other conquered. For thus is the Bishopp brought in to speake to Coo the sherman:

Fox pag.  
360.

*Bishop.* Is not the holy Church to be beleueed?

” *Coo.* Yes, yf it be grounded vpon the word  
” of God.

” Then said the *Bishopp* that he had charge of  
” *Coo* his soule.

” *Coo.* Haue ye so, my Lord, then yf yow go  
” to the diuell for your sinnes, vvhether shall  
” I become?

The reason-  
ing of  
the *Bishopp*  
vvith *Coo*  
the sherman.

*Bishop.* Will yow not beleuee as your Father did, was not he an honest man?

” *Coo.* It is wrytten, that after Christ hath  
” suffered, there shall come a people with the  
” Prince, that shall destroy both people and san-  
” ctuary; I pray yow shew me whether this de-  
” struction was in my Fathers tyme or now?

” The *Bishopp* not aunsweringe this question,  
” asked him, vvhether he vvould obey the  
” Kings lawes?

” *Coo.* Yea as farre, as they agree vvith the  
” vvord of God, &c.

*Ibidem.*

16. And this is part of that wise conference which Fox setteth downe betwene the Bishopp, and the sherman, and concludeth the same abruptly, sayinge in the end: *This Roger Coo an aged Father, after his sundry troubles and conflicts*

licts vvith his aduersaryes, at length vvas committed to  
to the fire at Terford in Suffolke, vvhere he most bles-  
sedly ended his aged yeares. And the like conflict  
he setteth downe, betweene Thomas Cobbe the  
butcher, and Doctor Dunnings Chancelor to the  
Bishop of Norwich about the blessed Sacra-  
ment, and reall presence; the butcher affir-  
minge, that he had not learned (saith Fox) in the  
scripture, that Christ should be in the Sacrament, for  
that Christ borne of the blessed Virgin was in heauen)  
and he had read in the scriptures; that Christ  
did ascend, and neuer descended synce. So said the  
Butcher, and offered himselfe to the fyre for  
yt at the towne of Thetford, this yeare 1555. and  
this moneth of September. And this is all  
vvhich in effect Iohn Fox hath of his two  
martyrs Cobb and Coo.

The con-  
ference of  
Cobb the  
butcher  
vvith D.  
Dūnings!

Fox pag.  
1559.

17. In the next place to these are brought in  
by Fox seauen other martyrs, siue burned at  
Canterbury, and two at Lichfield in Staffordshire.  
The first 5. were George Catmer, Robert Streater,  
Antony Burward, George Bradbridg, and Iames Tutty,  
all ignorant vnlearned artificers, of whome  
Fox himselfe wryteth little or nothing, but  
only that they stoutly denied diuers articles of  
religion proposed vnto them, as for example  
Catmer said: Christ sitteth in heauen at the right hand  
of God the father, and therefore I do not beleue him to  
be in the Sacrament of the Altar. A wise argument  
no doubt, and by which he might proue also,  
that Christ did not appeare to Saint Paul after  
his Assension, which yet the Apostle himselfe  
affirmeth. And so did Ananias also, who was

George  
Catmer.  
Robert  
Streater.  
Antony  
Burward.  
George  
Bradbridg.  
Iames  
Tutty.  
burned at  
Canter-  
bury.  
Fox pag.  
1552.



sent by Christ to receaue and cure him saying:  
*Our Lord Iesus Christ, that appeared vnto thee in the way, hath sent me hither. &c.* But let vs goe forward. George Bradbridge (saith Fox) being demanded after Catmer about Confession, answered: *that he would not be confessed to a priest, for that the priest could not forgiue his owne synnes.* Marke the substantiall reason of this Foxian martyr. Of the rest he wryteth nothing at all, but only doth register the names of those two burned at Lichfield, Thomas Hayward and Iohn Gory without saing any thing at al what they did, what articles were laid vnto them, or for what opinions they were burned.

18. The last two martyrs placed by Fox in this yeare 1555. are Robert Glouer gentleman, & Cornelius Bungay the forsaide Capper of Couentry, burned both at one fyre in the same Citty, for like opinions to the former, which were the ordinary heresyces of Zwinglians & Calvinists in those dayes, sauing that still there was some new tricke of each one to himselfe; as for example, the second article of the Capper of Couentry was, as Fox setteth yt downe: *That by Baptisme synnes are not washed away, because (saide he) that washing of the flesh purgeth the flesh outwardly and not the soule.* Which heresy yow know hath byn held by diuers of Fox his Saincts before, and namely by Launder the husbandman in the precedēt moneth of \* August, and Fox did lett it passe for currant doctrine, helping it only with this impertinent note in the margent; *that he meant that mans soule*

Act. 9.

1. Cor. 15.

2. Cor. 12.

Gal. 1.

Foxibid.

Thomas  
 Hayward.  
 Io. Gory.

Robert  
 Glouer.  
 Cornelius  
 Bungay.

Fox pag.  
 2556.

\* num. 30.  
 & 31.

*Soule is not washed by the only element of water, as though any man had euer doubted of that.*

19. But heere now for his Capper, he deuise another shift, saying (when he cometh to recyte his answers to the articles obiected, wherof this of baptisme was the second) *that he graunted first and after reuoked the same, &c.* But suppose yt were so, what sufficient ground haue I, or any man els to beleue rather this his reuocation, then his former assertion? seing in the rest of the articles he stood stiffe, as before? As for example, the third was, *that there be in the Church only two Sacraments.* To the third (saith Fox) he graunted, adding that in Scriptures, *there be no more conteyned.* And how had the Capper (thinke yow) searched the scriptures for this matter? or how handsomely would he haue answered the manifold scriptures that be alleaged for the other 5. Sacraments, yf they had byn brought against him? Yow may ghesse in part by that other article about Confession, which was obiected vnto him in these words: *that for these three yeares last past, the Capper had taught, argued and mayntened in Couentry, and Lichfield, and other places, that the priest had no power to absolue any synner from his synnes, &c. VVhich he graunted (saith Fox) and euery part therof.* And this (for sooth) for that he said yt is not in the scripture; and yet can nothing be more euidently sett downe in scripture, then these words of Christ many tymes repeated: *VVhose synnes ye remitt on earth, shalbe remitted in heauen, and whose synnes yow retayne, shalbe retayned.*

Fox *ibid.*

*Ibidem.*

The dispensation of the capper of Couentry.

*Ibid.* 1556.

Matth. 16.  
& 18.  
Ioan. 20.

Which commiffion *Saint Chryſoſtome* euery where in his bookes *De Sacerdotio*, and all the reſt of the ancient Fathers in their works, do apply to the authority of prieſts for abſoluing ſynnes in thoſe, which be penitent and contrite for the ſame in the Catholike Church. And yet will the Capper ſtand in yt moſt reſolutely, that there is no ſuch authority at all giuen in *Scriptures vnto prieſts*. And Fox hauing heard all the whole cauſe with much attention, giueth ſentence in the end for the Capper againſt the Biſhopp, ſaying: *Thus the forſaid Cornelius faſely condemned by the Biſhopp, ſuffered at the ſame ſtake with the Chriſtian Martyr Maiſter Robert Glouer at Couentry about the 20. of September, 1555.*

20. Thus wryteth he; & as for this Chriſtian martyr *Maiſter Robert Glouer*, he ſaith, that he was a married man of the towne of *Mãcheſter*, and being brought before the ſaid B. of *Lichfield*, behaued himſelfe ſo inſolently in defence of the vulgar hereſyes of thoſe dayes, as may be ſeene in his vantage relation, wrytten by himſelfe; for comonly theſe new maiſters wrote their owne acts and geſts with their owne ſpiritt, and pen of pride: and yt may be ſeene by the ſame narration, that this mans cheefe feare was, when he was in priſon, leaſt being ſicke, he might dy before his publike anſwere, and ſo leeſe that blaſt of vayne glory which he coueted before the people: *Because of my ſicknes* (ſaith he to his wife) *I was troubled by feare of death in imprifonment, before I ſhould come to my anſwere, and ſo my death to be vnprofitable, &c.*

So

*Chriſtoſt. l. 3. de Sacerdot. Hier. ep. 1. ad Heliodorum. Aug. l. 50. homiliarum rom. 49. & 50. Hilary. can. 16. in Math. & alij.*

*Ibid. vol. 1.*

*The examination & condemnation of Robert Glouer.*

*Fox pag. 3523.*



So he. And to the end yow may perceave in part, how well founded a diuine this gentleman was, to offer himselfe to death against the Church of Christ, yow shall heare what substātiall reasons he alleaged, in a large letter to his forsaide wife *Mary Glouer* to styrre her vp therby against the said Church, and to follow him in his folly and faction. *The Church of Christ* (saith he) *knoweth no other head but Iesus Christ the Sonne of God, but they* (meaning the Bishops and all other Catholiks in Q. Mary dayes, as well in Englād as in other places) *haue refused Christ Iesus* (for their head) *and chossen the man of synne, the sonne of perdition, the dyuells deputy and lieftenant, the Pope.* Behould his rayling spirit, and foolish argument; For yf it do follow, that Catholiks haue refused Christ Iesus, for that they admitt the Bishopp of Rome for his deputy vpon earth: then may yt as well be inferred, that the people of Ireland do refuse the K. of England, when they receyue any lord or magistrate for his deputy in that Kingdome: and much more do the people of England refuse Christ Iesus, in that they admitted a woman to be his deputy in matters also Ecclesiasticall. And this is his first argument. Lett vs see his second:

For ibid.

21. *Againe* (saith he) *Christ's Church, heareth, teacheth, and ruleth by his word, &c. their Church repelleth Gods word, and forceth all men to follow their traditions, &c.* This reason is as good as the first. *Item* (saith he) *Christ's Church dareth not to add or diminish, alter or change his blessed Testament: but*

Ibidem.



they be not afraid to take away all that Christ instituted, & to go a whoring with their owne inuentions, &c.

This yow see, besides the feeblenes of the consequence, hath manifest lying & rayling also.

The blasphemous calumniation of Glouer, to his ywife.

Item (saith he) The Church of Christ hath byn, is, and shalbe, in all ages, vnder the Crosse persecuted, &c. But these men persecute, murder and kill, &c. Item Christ & his Church reserued the triall of their doctrine to the word of God, and gaue the people leaue to iudge therof by the same vvord: but this Church taketh away the word from the people, and suffereth neyther the learned nor vnlearned to examine, &c. Item, the Church of God laboureth to resist and withstand the lustes, desyres, and motiues of the world, flesh, and diuell: but these men for the most part giue theselues ouer to all voluptuousnes, &c. and by these & such like manifest probations, they do declare themselves to be none of Christs Church, &c. And yt shalbe good for yow, deare wise, oftentimes to conferre & compare their proceedings, and doings with the practise of those, whome the word of God doth teach, to haue byn true members of the Church of God, and yt shall worke in yow both knowledge, erudition & boldnes to withstand, &c. Haue no fellowship with them, my deare wise, nor with their doctrine & traditions, &c.

22. This was the wicked and hereticall instruction of this Glouer to his wite, wherby partly we may see his blasphemous spiritt in raylinge; partly his impudency in affirminge things most manifestly false; but principally his malicious ignorance, in gatheringe these notes of the Church (for so Iohn Fox saith they be) vvhich for the most part do inferre nothing at all to his purpose. His blasphemous raylinge

The confutation of Glouers Calumniation.

raylinge appeareth by his wicked words: his impudency is most euident, in euery one of his assertions, as namely, *that the Roman Church hath refused Christ; in acknowledging the Pope for his substitute; that she repelleth Gods word; that she hath taken away all that Christ instituted; that she doth not permitt eyther learned or vnlearned to examine matters of the scripture; that she giueth her self ouer to voluptuousnes, &c.* All which be notorious impudent lyes, and shamelesse slaunders; and so are proued when they come to the triall.

23. And as for the third point of his ignorance, for assigning these as proper and peculiar markes and notes for discerninge the true Church, vvhich haue no further euidence in deed in themselves, then euery sectary listeth to apply them to his Church or against a Catholike, the thinge is most manifest. For what blind conuenticle of Sectaryes was there euer in the world, vnder the name of *Christians*, that did not professe to hold Iesus Christ for their head? And how do the Catholiks exclude him, by acknowledging only a substitute of his vnder him in this world? What sect also will not say, that he holdeth the Testament of Christ wholly and vnchanged, and that his aduersaryes do not? And as for trying of matters by the scriptures, doth not euery sect of our tyme hold the same? So as eyther this is no note of the true Church, or els all sects are true Churches. *The other note also of lyinge vnder the Crosse of persecution, hath it not agreed to Catholiks*

The ignorance of Glouer in assigninge notes of the Church.

tholiks vnder the late Queenes dayes, and in K. Edwards raigne, as well as to the Protestants in Q. Maries? how then is this a note of the true Church, yf Catholiks be denyed to be the true Church?

24. And finally for the last note, of resisting the lustes, desires, and motiones of the world and flesh, yf it be a sure marke to distinguish betwene the true and false church; then haue Fox his people lost the game already, I dare assure my selfe by the iudgement of his owne fellowes; for so much as the difference betwene them and our men in straitnesse of life, fastinge, prayinge, hayrcloth, satisfaction, restitution, pennance, discipline, voluntary poerty, vowing of chastity and other like mortifications, is so notoriously knowne to the world, as the Protestants themselues will not deny the same. And by this yow see, what manner of martyr this *Glouer* was, whome I leaue with the capper, to try the matter in the fire at Couentry, and (as I doubt) eternally afterward in another place.

25. There followeth the next yeare after, to witt 1556. in the beginning wherof Iohn Fox giueth vs six Martyrs in his Calendar, as burned for the ghospell at diuers places vpon this yeare and moneth. Wherof the first two are *Iohn Hart* thomaker, and *Thomas Rauenfdale* currier, burned at *Mayfield* in Suffex: other two were *Edward Sharpe* artificer, and a yonge man namelesse, by occupation a *Carpenter*, burned at *Bristow*: And the third couple, were *Iohn*

*Ioh. Hart.*  
*Tho. Rauenfdale.*  
*Edvard Sharpe.*  
*& a yonge man.*  
*Io. Horne,*  
*and his yvoman.*

*Horne.*



Horne, and a woman burned at VVolton-vnder-hedge in Glosterthire. Of all which halfe dozen, Fox relateth no opinions, articles, or answers at all, but only, *that they died most gloriously in a constant faith to the terror of the VVicked, and comfort of the godly; persistinge in the iust quarrell of Christs ghospell, ioyfully yelding their liues, for testimony of the said glorious ghospell, &c.* Which are glorious words, as yow see, of a vaynglorious fond fellow, that will needs chronicle these his cricketts with glory, wheras they were euery way indeed most contéptible wretches, and miserable dissected sectaryes, not agreeing eyther with themselues or others, and therby fitt to be iewells of Iohn Fox his treasure; which by vs as raggs & rotten clouts are cast out to the dunghill as they well deserue yt.

Fox pag.  
1772.

26. But now lett vs passe on, to the next yeare 1557. conteyning the third ranke of such as were burned vnder Q. Mary, of whome Iohn Fox recounteth vs seauen burned neere together in tyme, though not altogether in one place, to witt foure men and three weomen. The men were Iohn Curd thomaker burned at Northampton, Raph Allerton taylor, burned at Islington, and Richard Roth and Iames Austow burned at the same place. The weomen were Cecily Ormes burned at Norwich, Ioyce Lewes burned at Couentry, and Margery Austow wife to the said Iames Austow at Islington. Of Iohn Curde the thomaker, there is nothinge els recorded by Fox, but that he was of the Parish of Shirsham in Northamptonshire condemned

Io. Curd,  
Raph Al-  
lerton.  
Richard  
Roth.  
Iames  
Austow.  
Cecily  
Ormes.  
Ioyce  
Levves.  
Margery  
Austow.

pag. 183.

by



by the Chancelor of the B. of Peter-borrow, and that he had his pardon offered him when he went to the fire, yf he would reuoke his opinions; But of *Raph Allerton* the taylor, as of a more principall man, who went vp and downe the countrey readinge the new testament, to euery company of people whome he found Idle, or easy to harken vnto him, Fox maketh a farre longer discourse, and equalleth him to many preachers of his religion in those dayes: and albeit he had recanted once his opinions before, in tyme of a publike sermon at *Paules Crosse*; yet he fell to them againe afterward which such vehemency, as he stood in disputation with *B. Bonner* (that before had giuen him that pennance) which disputation Fox setteth downe at length, togeather with other his combats with the said Bishop wrytten (as he saith) by the Taylors owne hand, yea with his bloud for lacke of ynke, yf we will belecue him; though (as I said) the discourses be very long to be writtē with bloud; But whether that be so or noe; I can easily beleue that they were wrytten by his owne hand, for that they relish of his owne spirit, to witt a proud Taylors spirit: which Taylor by transformation of heresie, made himselfe a Doctor, and in that pride he bringeth in *B. Bonner* in his wryttē relation with such contempt euery where, as ouercome and conquered by himselfe in that conference; as is ridiculous to reade. And first for the most part he maketh him to beginne his speeches, swearing

and

A proud  
Taylor  
made  
a Doctor  
by trans-  
mutation  
of heresie.

and chafinge little to the purpose; as for example, when Allerron had alleaged most impertinently a place out of *Esdra*s, to signifie therby a contumelious description of the Roman Church, he setteth downe *B. Bonner* speaking to his Chaplyn *Maister Morton* thus:

27. *B. Bonner*. Now by the blessed Sacrament *Maister Morton*, he is the rankest heretike that euer came before me. How say yow, haue yow hard the like?

Fox pag.  
1827.

*Morton*. I thought what he was, my Lord, at the first, I:

*Bonner*. Now by all hallowes, thou shalt be brent with fiar for thy lyinge. Thou hoursone varlet, thou pricklouse thou, dost thou find a prophecy of vs? Nay yow knaue, yt is of yow that he speaketh of, &c. Is there any that vnderstand this scripture on this fashio? Before God I thinke there is none in England but thou.

The conference of  
*B. Bonner*  
vvith *Allerton* the  
Taylor.

*Allerton*. Yes my Lord, there are in England three religions.

*Bonner*. Saist thou so? which be those three?

*Allert*. The first is that which yow hold; the second is cleane contrary to the same; and the third is a neuter.

*Bonner*. And of these three which art thou?

*Allert*. My Lord; I am of that, which is contrary to that which yow teach, &c.

*Bonner*. Ah Syr. Yow were heere with me at *Fullam* once before, and had good cheere & money in your purse, when yow went away. And by my faith, I had a fauour vnto thee, but

now

now I see thou wilt be a naughty knaue still.  
 Why wilt thou take vpon thee to read scriptures, and canst vnderstand neuer a word, &c.  
 28. Thus relateth Fox. And then passing from this talke to speake of the reall presence, he maketh the Deane to say, *that Allerton wilbe an honest man, and change his opinions.* Wherunto the Bishopp replied: *O he is a glorious knaue, his painted tearmes shall no more deceyue me. Ah thou whorefone priklouse, doth not Christ say this is my body? and how darest thou deny these vvords?* And againe, when a certaine Lord there present said vnto the Bishop. *Be good vnto him, my Lord, he will be an honest man.* The Bishopp answered. *Before God how should I trust him, he hath once deceyued me already. But how say yow Syrre? After the words of consecration remaineth not there the very body of our Sauour Iesus Christ, God and Man vnder the forme of bread?*

Allert. Where fynd yow that my Lord  
 wrytten?

Bon. Lo Syr: why? did not Christ say, this  
 is my body?

Allert. I maruayle my Lord, why yow leaue  
 out the beginning of this institution of the  
 Supper of our Lord, for Christ said: Take ye,  
 and eat ye. This is my body.

Bon. Why? then must thou needs say it is his  
 body.

Allert. I vtterly refuse to take the words of  
 our Sauour so fantastically, as yow teach vs,  
 forthen should we conspire with the Nesto-  
 rians, who said Christ had no body, but a fan-  
 tasticall

The friuo-  
 lous aun-  
 swers of  
 Allerton  
 the Tay-  
 lour.

tafticall body , and therfore looke to yt for Gods fake , and lett thefe words , *take ye, and eat ye*, go before, &c. Thus prated that fantafticall fond Taylor, neyther knowing what the *Nestorians* held, nor how, nor why; nor can any man of iudgement imagine, by what fequele yt can be inferred, that by holding the *reall prefence* of Chriffs true body in the Sacrament, we go about to make his faid body fantafticall: No man (I fay) can imagine this, but only the fancy of this taylour.

29. Thus notwithstanding goeth on that difputation, wherin Bishop Bonner, and other learned men about him, were blanked by the Taylor, yf we beleewe himfelfe. And this pride and arrogancy was fuch, both in him, & his companions and fellow artificers, I meane *Roth*, *Auftow*, and *Curd* ( wherof this was the Captayne and common mouth ) as in the end the B. was forced to giue fentence againft them. *Roth* and *Auftow* faid litle, but were obftinate to defend, euen with their liues, euery thing which this other prating companion the taylour had pratled. But the three weomen were more insolent and malepart then all the reft, and fo we muft fay a word or two of them alfo.

30. *Ioyce Lewes*, was the wife of one *Thomas Lewes* of *Manchester* a difciple of *Robert Glouer*, of whome we haue fpoken before. *Cecily Ormes* was the wife of one *Edmund Ormes*, worfted-weauer in *Norwich*. *Margery Auftow* was the wife of the forfaid *James Auftow*. Thefe three

*Ioyce  
Levves.*

*Cecily  
Ormes.*

*Margery  
Auftow.*

weomen



women cōming to be examined before their Ordinaryes, behaued them selues as possessed with such spiritts of pride, presumption, and arrogancy, as heresie is wont to bringe forth. Ioyce Lewes was presented to the B. of Co- uentry by her owne husband, who seeing her so intemperately giuen to heresie, thought yt his duty so to do, for which Fox calleth him a murderer, and then describeth he the beginning of their talke thus: *VWhen the B. (saith he) reasoned vvith her, vvhy she vvould not come to the masse, and receaue the Sacrament of the holy Church? She aunswered, because I find not those things in Gods vvord, &c. The Bishop replied: yf thou vvilt beleue no more then is in scripture, thou art in a damnable case. At vvhich vvords, she vvvas vvonderfully amazed, and being moued by the spiritt of God, told the Bishopp, that his vvords vv ere vvugodly and vvicked, &c.*

31. So wryeth Fox and determineth as yow see, that this her immodest aunswere wherby she reuiled the B. was by the motion of the spiritt of God. And such impious flattery as this, caused such fond and vaine people in those dayes, to runne headlonge to the fire. Whervnto when this miserable woman was brought; *after she had prayd three seuerall tymes (saith Fox) and in that prayer desired God*  
 „ most instatly, to abolish the Idolatrous masse,  
 „ and to deliuer this realme from papistry, at the  
 „ end therof, the most part of the people (saith  
 he) cryed *Amen*. Yea euen the Sheriffe that stood hard by her, ready to cast her into the fire; and when she had thus prayed, she tooke  
 the

Fox pag.  
3226.

Fox *ibid.*

Th'insolēt  
behaviour  
of Ioyce  
Lewes at  
the fire.

the cupp into her hand, and said; I drinke to  
 them all that vntaynedly loue the ghospell,  
 and with for the abolishment of papistry. Her  
 frends dranke with her, & so did a great num-  
 ber of the weomen of the towne, which were  
 afterward put to open pennance for the same.  
 Thus vvyrteth Fox yf vve may beleue him,  
 and vvith this dronkenesse both in spiritt  
 and body, vvvent these miserable people to  
 their end.

32. *Cecily Ormes and Margery Austow*, vvvere no  
 lesse vvillfull and obstinate then the former.  
*Cecily* being examined about the reall pre-  
 sence; *She answered* (saith Fox) *that yt is bread,*  
*and yf ye make yt any better, yt is vvorse, &c.* The  
 Chancelor told her, *she was an ignorant, vnlearned*  
*and foolish vwoman*, but *she vvayinge not his vvords*  
 (saith Fox) told him, *that he should not be so desirous*  
*to burne her sinfull flesh, as she vvould be content to giue*  
*yt in so good a quarrell*; & then Fox addeth these  
 vvords: *This Cecily Ormes was a very simple woman,*  
*but yet zealous in the Lords cause, being borne in East*  
*Derham, the daughter of one Thomas Haund taylor,*  
*&c.* And finally goinge to her death she said:  
*This I vvill not recant, but I recant vtterly from the*  
*bottom of my hart the doings of the Pope of Rome, and*  
*of all his Popish Priests and shauelinges, &c.* Lo vvith  
 what a modest spiritt this woman died.

The mad-  
 nesse of  
 Cecily  
 Ormes.

Fox pag.  
 1835.

33. And the very like was seene in *Margery*  
*Austow*, who being called before the Bithop to-  
 geather vvith her husband, as she had byn his  
 teacher and preacher at home; so vvould she  
 also needs be his speaker in that place, vvwhich

Fox pag.  
1826.

Margery  
Austovv  
her hus-  
bāds Mai-  
ster in  
ghospel-  
linge.

Fox in like manner signifieth, when he wry-  
teth: That in matters of faith, these two his  
Martyrs, *vvere as sound, and answered as truly* (God  
be therfore praised) *as euer any did, especially the vvo-*  
*man, to vvhome the Lord had giuen the greater know-*  
*ledge, and more seruente nesse of spirit, &c.* By which  
vvords of Fox yow may perceauē how the  
vvorld vvēnt, and that the gray mare vvās the  
better horse, vvvhich doth vvell appeare also  
by her answers, they being most arrogant and  
insolent, as other such franticke weomen had  
vsed before, and so not worth the repeatinge  
in this place.

Agnes  
Bongier.  
Magarett  
Thrustan.

Fox pag.  
1833.

34. And to these yow may ioine two other  
honest vvomen of like condition burned at  
*Colchester* in this yeare and moneth: *Agnes Bon-*  
*gier*, and *Margaret Thrustan* who were so will-  
fully set to go to the fire, and did thirst so after  
yt, for the vayne glory vvvhich they vvēre put  
into, vnder the title and name of *Elect Martyrs*  
and *Confessors of Christ*: that albeit they vvēre re-  
pryued after the burninge of their fellowes,  
yet by no meanes could they be stayed from  
obstinate pursuynge the same, vvherby they  
being seene by the Magistrates to be restlesse,  
and neuer to cease from blasphemous speach  
and continuall endeauors to corrupt others, a  
vvryte vvās sent at length from London to  
burne them both, this being the only last re-  
fuge vvvhich the Magistrate had to resist grea-  
ter inconueniences.

35. There remayne now only six of all this  
moneth and yeare 1557. vvherof the first foure  
are

are these accordinge to Iohn Fox his narra-  
tion: Iohn V Varner, Christian Grouer, Thomas Athoth  
Priest and Iohn Ashdone: of all which Fox deliue-  
reth vs only their names, and that they were  
burned at Colchester in Essex by B. Christophor-  
sone, and his assistants, for the true testimony of  
righteousnes. But how, or for what in particu-  
lar, he saith he cannot tell, for that he wanted  
the records.

Io. VVarner.  
Christian  
Grouer.  
Thomas  
Athoth.  
Iohn Ash-  
done.  
Fox pag.  
1836.

36. The last two are Thomas Spurdance and  
Iohn Fortune. Spurdance was a seruant of Q. Ma-  
ryes, as Fox sayth, and being perceaued by his  
fellowes, namely Iohn Hammon and George Lo-  
sam to be infected with heresy and obstinate  
therin, he was accused by them, & so appre-  
hended & sent prisoner to Bury, and after di-  
uers meanes vsed to recall him, he was bur-  
ned in the same place for the same obstinacy,  
in the moneth of Nouember, as Iohn Fox in  
his Acts & Monumets doth confesse, though  
in his Calendar he hath put him in the mo-  
neth of September vpon this day.

Thomas  
Spurdace.  
Iohn For-  
tune.

37. Of Iohn Fortune that shuttereth vp this mo-  
neth Fox wryteth thus: This Iohn Fortune other-  
wise called Cutler of Hinklesham in Suffolke, was by  
his occupation a blacke smith: in spiritt he was zealous  
and ardent; in the scriptures ready; in Christs cause  
stout and valiant; and in his answers maruelous. &c.  
Thus wryteth Fox of that ghospeling Smith,  
and setteth downe foure seuerall conferences  
or disputations, which he had with the B. of  
Norwich, wherein he sheweth these his marue-  
lous answers; all wrytten, as he saith, with his

Fox pag.  
1740.

A descrip-  
tion of  
Fortune  
the blacke  
Smith.



owne hand ; for that this was a tricke as before yovv haue heard , of most of these nevv bragging ghospellers, that when they had byn at their examinations before the Bishoppes and Comissionars they vvould alwayes at their home cominge, vvryte their owne triumphes vvith their owne hands, setting downe euery thinge as yt pleased them best for their owne glory , and for contentment of those of their faction abroad, as for example, the first words of the first conference vvere these : as he relateth them.

**Fox** *ibid.* 38. First *Doctor Parker* (saith he) asked me,  
 „ how I beleeued in the Catholike faith, and I  
 „ asked him againe vvhat faith he meant, eyther  
 „ that vvwhich Stephen had, or the faith of them,  
 „ that putt Stephen to death, &c. Then the Bi-  
 „ shop asked me yf I did not beleeuue the Catho-  
 like Church? I said I beleeuued that Church,  
 vvherof Christ is the head.

The con-  
 ference &  
 disputatiō  
 of Fortune  
 the Smith  
 vvith the  
 Bishops &  
 Doctors.

*Bishopp.* So do I beleeuue also, but the Pope  
 is his Vicar vpon earth, and hath power to  
 forgiue synnes.

*Fortune.* Then said I, the Pope is but a man,  
 „ and the Prophet Dauid said psal. 89. *That no*  
 „ *man can deliuer his brother, nor make agrement for him*  
 „ *to God, &c.*

„ Well said the *Bishop*, what sayest thou to the  
 „ ceremonyes of the Church?

*Math.* 15. *Fort.* I answered: All things that are not plan-  
 „ ted by my heauenly father, shall be plucked vp by the  
 „ rootes, &c.

„ *Bishop.* They are good and godly.

*Fort.*

Fort. S. Paul called them, vveake and beg- Gal. 4,  
garly, &c.

Bishop. How beleueſt thou of the Sacra-  
ment of the Altar, doſt thou not beleue that  
after the consecration, there is the reall sub-  
ſtance of the body of Chriſt?

Fort. That is the greateſt plague that euer  
came to England.

Bishop. Why ſo?

Fort. Yf I vvere a Biſhop, I vvould be aſha-  
med to aſke ſuch a queſtion: For a Biſhopp  
ſhould be apt to teach and not to learne, &c.

39. Behould heere the ſpiritt of this gho-  
ſpelling ſmith! he taketh vp the Biſhop for  
aſkinge, vvhy ſo? and ſaith that yf he vvere a Bi-  
ſhopp (vvherof no doubt he thought himſelfe  
worthy) he vvould be loath to aſke vvhy ſo, or learne  
any thinge of any man. And this vvvas the  
humble diſpoſition, of men and vveomen of  
that profeſſion in thoſe dayes. What became  
of this man afterward, Fox ſaith, he knoweth  
not, and yet doth he putt him downe in his  
Calendar for a Martyr. VVhether he vvere burned  
(ſaith he) or died in priſon, I cannot certainly find,  
but rather I ſuppoſe that he vvvas burned. Certayne yt  
is, howſoeuer he vvvas made away, he neuer yelded, &c.  
And in another place. It is moſt certayne, that he  
neuer abiured nor recanted, howſoeuer yt pleaſed the  
Lord by death to call him out of this vvorld.

pag. 1741

Ibidem

40. Thus vvryteth Fox of this his famous  
Martyr, acertayninge vs of one thinge only,  
to vvitt, that vvhatſoeuer opinion he held, or  
vvwhether he vvere burned or no, yet that he

neuer yelded or recanted. So as this obstinacy  
and pertinacity, is the highest commendation  
amongest Sectaryes, to stand vvillfully to  
vvhatsoever they apprehend; and the more  
ignorant and vnlearned, the more resolute  
and immouable are they in their fancyes,  
once apprehended. And so vvith this *Iohn Fortune* vve vvill end Iohn Fox his Martyrs of  
this moneth, together vvith their euill fortune  
in burninge for so vnfortunate a cause.  
And as for the comparison of both monethes  
together, I remitt the reader to that vvich  
is sett downe in the beginninge of this exam-  
men, and to the columnes them-  
selues of both Calendars  
prefixed before  
the same.

*The end of September.*

**T H E**

# THE MONETH

OF OCTOBER,

and view of Foxian Sainctes therof;

*VV*herin three are principall rubricate,  
Tyndall, Ridley, and  
Latymer.

## CHAP. XIV.

**F**OR three rubricate Sainctes of the Catho-  
like Calendar, which Fox hath thought  
good to spare and leaue standing, as he found  
them in this moneth, which are *Sainct Luke*  
the Euangelist vpon the 18. day, and *Sainct*  
*Symon* and *Iude* the Apostles vpon the 28. he  
hath taken vpon him to adorne other three  
of his owne with like dignity, to witt *VVil-*  
*liam Tyndall* vpon the 7. day, *Nicolas Ridley* vpon  
the 19. and *Hugh Latymer* vpon the 20. intitule  
ing *Tyndall* also with the title of *Apostle of En-*  
*gland*. Wherefore as he is Captayne and rin-  
gleader of all those, that were burned vnder  
K. Henry in this moneth (which make the  
number of some 14.) so are the other two,  
*Ridley* and *Latymer* cheiftraynes of the rest, that  
were put to death vnder *Q. Mary*, for which  
cause whe shall treat of them heere seuerally  
in two distinct paragraphes.



Of those, that vvere burned vnder  
K. Henry the 8. §. 1.

2. I haue aduertised often before, that Iohn Fox to make vp a great multitude of martyrs, and to fynd fraught, wherewith to furnishe euery day of his Calendar, doth search out all corners of the world for Martyrs and Confessors, men & weomen imprisoned, burned, or otherwayes punished or put to death for any opinions whatsoever, so they be contrary to the Cathol. Roman faith: as for example, in the first six dayes of this moneth of October, he setteth downe six distinct martyrs fetched out of France, & burned in Paris vnder K. Francis the first of that kyngdome, vpon the yeare of Christ 1534. and the 25. yeare of the raigne of our K. Henry the eight of England. Their names and titles are recorded by Fox in these words. Bartolet Millon martyr; Iohn de Burge a rich marchāt martyr; the Receyuer of Nautes martyr; Henry Poyle martyr; Catelle a schoolmaistres martyr; Stephen de la searge martyr, &c. Of all which six martyrs, Fox in his Acts & monuments wryteth only as followeth, & no more:

Howe Fox  
bestirreth  
himselfe  
to find out  
Saints frō  
all partes.

Bartolet  
Millan.  
Iohn de  
Burge.  
Receauer  
of Naunt.  
Henry  
Poyle.  
Catelle.  
Stephende  
la searge.  
Fox pag.  
819. col. 1.  
num. 70.

3. These heere specified, were for certayne billes cast abroad, and sett vp, some against the Masse, and other absurdities of the Pope, condemned and burned in Paris, anno Domini 1533. ex Ioanne Crispe, &c. Wherby first we may perceauē that albeit there had byn no more against them, then heere is expressed

pressed ( which is vnlikely ) yet were they seditious people , and not content to vse their heresyes among themselues , but presumed also to cast libells abroad, and sett vp billes of blasphemy & defiance against religion, in publike places, for which they might iustly be punished in respect of sedition, though no matter of heresye had byn therin. Secondly Fox telleth vs not, what was the sentence against them, nor what their opinions in particular were, which opiniōs might be as much against him, and his doctrine, as against ours, and so in all likelyhood they were in many points: forso much as Caluinists they could hardly be in those dayes , when *Caluin* had scarce yet begon his sect in *Geneua* , especially seeing that Fox assigneth their deathes vpon the yeare 1533. though in his *Calendar* he sayth yt was a yeare later , to witt , 1534. which was three yeares before *Caluin* was admitted for a Doctor in *Geneua* , whence he was banished two yeares after that agayne: and returned not vntill anno 1541. as *Sutcliffe* in his \* *Suruey* sayth, ( yf it be his, or as other thinke *Bancroft* ) & so much of these French Martyrs.

Six seditious French Saints.

\* *Cap. 2.*  
*pag. 21.*

4. Vpon the 7. day of this moneth is assigned the festiuall day of the martyrdom of *VWilliam Tyndall*, whome Fox and Bale do honour (as hath byn said) with the title of *Apostle of England* , for that he was one of the first English priests, that shewed themselues to fauour *Luthers* doctrine, and by taking a woman vnder

vnder coulour of his wife fell to Apostasy. And because we haue spokē of him somewhat largely before in the story of \* Iohn Fryth, that was his scholler, we may be the breefer heere: yet shall yow haue againe repeated so much, as wilbe sufficient to know what a sainct he was, and which was greater, eyther his Apostleshippe or Apostasy.

The story  
of vVillia  
Tyndall.

5. This *vVilliam Tyndall* then, aliàs *Hichins*, according as Fox setteth downe his story, was borne in the borders of *vVales*, studied at *Oxford*, and there was made priest, and after falling vpon some books of *Erasmus*, *friar Luther*, and other like wrytters, became to be inueigled with the itch of new opinions and carnall liberty, & therof being suspected, was forced to retyre himselfe from that vniuersity of *Oxford* into the Contrey, and there to be a schoolemaister, and after a certayne tyme hauing thought better of the matter, & wandered about the realme, resolved, (as it seemeth) to settle himselfe in Catholike Religion againe; and to that end repayinge to London, made sute to *B. Tonstall* (then Bishop of that place) to be his chaplyn, but was refused by him, vvhich Fox doth attribute to Gods prouidence; for that by this occasion (saith he) *he came to behould & mislike the pompe of Prelates*; and so he determined to go beyond the seas into *Saxony*, to conferre vvith *Martyn Luther*, by vvhome he vvas fully perswaded to be of his Religion, and to take a vvoman also, as the other had done. Whervpon he returned

Fox pag.  
981.

Tyndall  
vvould  
haue byn  
B. Ton-  
stalls cha-  
plyn, but  
vvas refu-  
sed.

ned backe to *Antwerp*, and there he put himselfe to serue the English marchants as their clarke, and vvas maintayned by them for diuers yeares; in vvhich tyme he vvrote sundry hereticall books accordinge to the currant veyne of those tymes; the former of them sa- uouringe of Lutheranisme, the later tendinge to Zwinglianisme, or rather to an indifferen- cy betwene both, as after yow shall see more particularly: for which cause Fox in his nar- ration of him, noteth diuers times in the mar- gent these vvords: *Tyndall bearinge vvith the tyme, &c.*

Fox pag.  
983. col. 1.  
1577. 24.

6. He translated also the new Testament, and diuers books of the old, into English, by the help of one *Myles Couerdale* another mar- ried Priest, as also by the counsell and speciall conference vvith *Iohn Frith*, notwithstandinge the said *Frith* at that day, by Fox his accompt, could not be full 20. yeares old (as by our for- mer narration of him may appeare) and con- sequently a man may easily iudge, vvhat a Counselor *Frith* cold be in those dayes for such a busynes, but all was then fresh nouelty and forwardnes therin, and vvhosoeuer shewed himselfe most rash, and presuminge vpon his owne particular spiritt, he was thought to haue most of Gods spiritt, & to be most Euan- gelicall: vpon which ground, young *Frith* was not only taken for a counselour in the transla- tion of the Bible, but sent into England to fructifie there as an Apostolicall man, and to make the vvay for others: *Euangelicus homo, & Iesu*



Bal cent. 5.  
script. Brit.

\* 2. Julij.

Fox pag.  
987. col. 1.  
lums. 14.

Frithes  
wifed indu-  
ced by  
Tyndall to  
allow of  
her hus-  
bands  
goinge to  
the fire.

& Iesu Christi Apostolus Gulielmus Tindallus (saith Bale) hunc Ioannem Frithum, non aliter, quam Timotheum Paulus, in ministerij socium adoptans; hortabatur, &c. The Euangelicall man and Apostle of Christ William Tyndall, adoptinge Iohn Frith in the society of ministry, no otherwise then Paul did Tymothy, exhorted him (at his sendinge into England) to be constant, &c. Which exhortations of Tyndall perswadinge Frith to go to the fire for his opinions, yow haue heard \* before, in the story and life of the said Frith, and how that finally after many other perswasions, one was, that Frithes wifed left in keeping with Tyndall, was content also that he should be burned, for his Religion, yf he felt himselfe called thervnto; for so Fox relateth the matter out of Tyndalls letter to Frith himselfe, sayinge as yow haue heard before: *Syr, your wifed is vvell content vvith the vvill of God, and vvould not for her sake haue the glory of God hyndred.* Tyndalls meaninge is that Frithes wifed and he vvere agreed, and would not haue him to stay his martyrdom for their sakes, to which effect he vseth very many other exhortations, as we haue related before in Frithes story. By which incitations, togeather vvith infinite vayne prayses giuen vnto him aboue all measure or proportion, eyther of his age or learninge, he put the miserable yonge man into such a veigne of pride and ambition of some glorious death, as nothinge could vvithhold him, but that he vvould thrust himselfe into the fire vpon the vanity and folly, as indeed

deed he did. And so much for his death.

7. But now lett vs see, what counsell Tyndall giueth him about matter of doctrine and articles of faith: Thus he beginneth, wryting vnto him vnder the name and figure of Iacob.

*Dearly beloued brother Iacob, &c. Keep yow alow by the ground, auoydinge high questions, that passe comen capacity, but expound the law truly, and open the veyle of Moyse to condemne all flesh, &c. then shall your preachinge be vvith power, and not as the doctrine of Hipocrites, &c.* This is his beginning in a very high stile as yow see, to so yong a ladd, importinge great misteryes: but yow shall heere what ensueth, & by the way yow must note, that both heere and before by the word *hipocrites*, this seditious married Priest meaneth the Bishoppes and Prelates of the Catholike Church, as Christ did the Scribes and Pharaesees; and therby yow see his pride and malice. But harken how he goeth forward.

Fox part  
937.

Tyndalls  
direction  
to Frith  
for matter  
of do-  
ctrine.

8. *Sacraments* (saith he) *vvithout significations refuse; yf they put significations to them, receaue them, yf yow see yt may help, though yt be not necessary.* This doctrine also is obscure, and vnderstood (I trow) by few; and Fox noteth againe in the margent. Maister Tyndall beere beareth vvith tyme; and then it followeth in the same epistle: *Of the presence of Christs body in the Sacrament, meddle as little as yow can, that there appeare no diuision amonge vs: Barnes vvilbe hoate against yow: the Saxons be sore on the affirmatiue, vvwhether constant or obstinate I omitt yt to God. Philipp Melanchthon is said to be vvith the French King: there be in Antwerp, that*

Fox libell

About the  
Sacramen-  
tary con-  
trouersie.

say

*Ibidem.* say they saw him come into Paris vvith 150. horses; yf the French men receaue the vvord of God, he vvill plant the affirmatiue in them, &c. Thus vvryteth he, standinge in great doubt and vncertainty, as yow see, what word of God would be placed in France; for yf the affirmatiue about the Reall presence, which Melanchthon was to preach, were not the truth; then what word of God was yt, that planted vntruth in so weighty a matter; but yow shall heare this good fellow Atheist, vvhat reckoninge he made of the thinge.

*Ibidem.* 9. I vvould haue (saith he) the right vse preached, and the presence to be an indifferent thing, till the matter might be reasoned in peace at leasure of both parts, &c. So saith he. And will yow so Syr? How much do yow differ from the ancient Fathers, that held this matter for one of the highest misteryes of all our beleefe? and how can yt be an indifferent thinge (except with Politiques and Atheists) to belecue the host after consecration to be a peece of bread, or true Christ God and man himselfe? But there ensue precepts how Frith must dally in the matter. If yow be required (saith he) shew the phrases of the scripture, and lett them talke vvhat they vvill, &c. Tow perceauue my mynd; howbeit yf God shew yow otherwise, yt is free for yow to do as he moueth yow, &c.

*Ibidem.* 10. Heere yow see a great humility in Tyn-dall, that hauinge sett downe the opinion of all the learned men of Saxony, and amonge them of Doctor Luther himselfe, who florished in  
in

in these dayes, and of *Doctor Barnes*, and *Doctor Melancthon* in the affirmatiue part for the reall presence, and his owne also for the indifferency therof; yet all is submitted finally to the particular spiritt of this ladd *Frith*: so as *ys God shew him otherwise* (that is to say *ys his owne spiritt tell him otherwise*) and different from that which he had shewed to all these other Doctors before: then yt is free for *Frith* to thinke or do, as he list; and so he did; for he died for a point, which none of them perhaps euer thought of, or imagined that a man would dye for, as in his story yow haue seene. And it is to be noted, that once againe *Iohn Fox* wryteth in his margent vpon these last words of *Tyndall*: *Heere Maister Tyndall againe beareth vvith the tyme*, which is the third tyme that *Fox* aduertiseth this of him, by a speciall note, which is no great signe of his constancy, *ys yow consider yt well.*

*Tyndall 3 times-mā by Fox hē testimo-ny.*

11. Wherfore to draw to an end, yow see by this little, what manner of Apostle *Tyndall* was, that had not the doctrine of his Apostleship certayne, but stammered and staggered, liuing in indifferency of beleefe, and putting doubts into mens heads, therby to draw them to diffidency and infidelity. In which kind of Apostasy, *Tyndall* did more hurt (as may appeare by *Syr Thomas Mores* books, and other mens wrytings against him) in those first beginnings of heresy in our countrey, then many others heretiks togeather, especially by his false and deceytfull translation of the Scriptures



ptures into English, and with his corrupt notes and wicked commentaries thereon. Which K. Henry the 8. well considering, though for many yeares he had permitted the same, and some other English translations: yet vpon the 34. yeare of his raigne, which was of Christ 1543. he hauinge caused diligent search to be made of the said falshood, did forbid Tyndalls translation by name, in an act of parliament made vpon the forsayd yeare in these words:

*Statut.*

*Henr. 8.  
an. 34. & 35  
eius regni.  
cap. 1.*

*Tyndalls  
Translatiō  
cōdemned  
by parla-  
ment for  
false and  
corrupt.*

12. And therefore be yt enacted, ordayned and established by our said soueraigne Lord the King, the Lords spirituall and temporall, and the comons in this present Parliament assembled; and by the authority therof; that all manner of books of the old and new Testament in English, being of the crafty, false, and vnttrue translation of Tyndall, be cleerly and vtterly abolished, &c.

This act was made about 7. yeares after Tyndalls burning, which happened vpon the yeare of Christ 1537. at a towne called *Filford-Castle* in Flanders, 3. yeares after *Frithes* burning in Smithfield. And yt is thought that K. Henry the eigth procured the same with the Emperour and his officers, and would haue done as much himselfe for him in Englād, yf he could haue gotten the man into his fingers, for that he held him not only for an heretike, but for wicked also & seditious. And so much of him.

13. After Tyndall there ensue diuers others, put to death in diuers parts of the realme vnder K. Henry in this moneth, as namely *Vvilliam Layton* and *Iohn Puttedew* of Suffolke. The first an apostata monke of the towne of *Aye*,  
the

*Vvilliam  
Layton, an  
Apostata  
monke. ?  
Iohn Put-  
tedew.*

the second, an obscure fellow, that Fox seemeth not otherwise to know, but only that he was burned about those parts of Suffolke in the yeare 1537. and that they were discovered and apprehended vpon certaine scoffing opprobrious words, vttered about some points of Catholike religion, though yet of what religion or sect themselves were, he knoweth not, and yet will he needs haue them Saints and Martyrs of his Church. And the very like doth he with two other, *Colyns* and *Cowbridge*, whome he confesseth to haue byn madd, and one also of them to haue denyed Christ, as a little after we shall shew more largely.

14. And by the same madnes he putteth in also for a martyr vpon the 11. day of this moneth, one *Peter a Germaine*, of whome I fynd nothing at all related in his Acts and monuments; though *Alanus Copus* in his Dialogues, doth affirme, that the said *Peter the German* denyed Christ *to haue taken flesh of his mother, the blessed virgin*, and that Fox confessed the same in his former edition, though now in his last I find no such thing in him, nor of this Peter, but only his name continued for a Martyr in his Calendar vpon the day asoraidd; but of his Acts and Gests nothing; which is also a tricke now and then vsed by our Fox, to canonize men in his Calendar, and to say nothinge of them afterward in his comentary. Which we must passe ouer, and take in good part with the rest.

15. After the German Anabaptists, he placeth

M

ceth

Peter a  
Germaine

Alan. dial.  
6. pag 604.

Fox ed. &  
mon. dit. 1.  
Lat. pag. 15  
Angl. pag.  
398.

ceth three other Martyrs of his made about the same tyme, whose Religion notwithstanding he sheweth evidently that he knew not. Yow shall heare all that he wryteth of them.

Fox pag.  
2164.  
Iohn a  
painter.  
Giles  
German.

Lancelot.  
mart.

Widom.

Stow anno  
1538.

About the yeare (saith he) of our Lord 1539. one Iohn a paynter, and Giles German were accused of heresie, and whilest they were in examyning at London before the Bishopp and other iudges, by chaunce there came in one of the K. seruants, named Lancelot, who standinge by seemed by his countenance and gesture to fauour both the cause, and the poore mens frends, wherypon he being apprehended was examined and condemned togeather with them, & the next day at fise of the clocke in the morninge was carryed with them into S. Gyles in the field, and there burned, &c. This is Fox his narration; neyther hath he any more of them, but only that he affirmeth for his conclusion, that they were blessed Martyrs of Christ Iesus, that innocently suffered within the tyme of K. Henries raigne for the testimony of Gods vvord and truth. And yet doth he not know (as yow see) what opinions they held, nor of what sect they were, and accordinge to the tyme assigned by Fox himselfe of 1539. or neere about, they might be of that association in opinions, wherof Iohn Stow writeth in the end of the yeare 1538. sayinge. Vpon the 24. of Nouember, foure Anabaptists, three men and one vvoman, all Dutch, bare sagotts at Paxles Crosse, and vpon the 20. of the same moneth, a man and a vvoman, Dutch Anabaptists also, vvere burned in Smithfield, &c. So as by this yow see

see vvhat opinions reigned in England at that tyme.

16. But howsoeuer this bee, and whether the *Painter*, and *Peter German*, and *Lancelot* the Kings seruāt were Anabaptists or noe: sure yt is, that Iohn Fox playeth the foole in making them his Saints without knowinge their opinions, and no lesse in telling vs so improbable a tale, that one of the Kings seruants should be apprehended only for his *countenance and gesture*, and so hastily condemned and executed, as the very next morninge after his apprehension, he should be carryed to the fire without makinge the King priuy therof; vvhich is against the whole processe of the cannon law, which at that tyme they obserued, and against all reason and common sense; seing that besides all examinations, proofes & conuictions necessary in matters of heresie, there must be a conuenient tyme giuen also to the party to see, whether he wilbe obstinate or noe, for so much as without obstinacy, there is no heresie punishable by law, as before we haue shewed in the fourth Chapter of this booke. And besides this also, after all is done by the examiners and iudges, there must be a wryte gotten out from the King *de comburendo heretico*, before he can be executed. All which things put togeather, to witt the apprehension, examination, conuiction, respitt, condemnation, and wryte of execution, yt is very vnlikely they could be dispatched in one afternoone, especially against one of the K. seruants, whome

An im-  
probable  
tale of  
Iohn Fox.



so openly they would not dare to iniure; And therefore is Iohn Fox found to be a fond and fraudulent tatler of things without ground, iudgment or probability.

17. Wherefore I will draw now to the last foure of his Martyrs vnder K. Henry the 8. in this moneth; wherof three, to witt *Robert Barnes* an *Augustine* friar, *Thomas Gerrard* and *VWilliam Hierome* Apostata Priests, were burned in Smithfield vpon the yeare of Christ 1540. as *Stow* and *Holinsbed* haue in their chronicles, though Fox in his *Calendar* putteth the same vpon the yeare 1539. and in his *Acts* \* and *Monuments* vpon the yeare 1541. and the fourth named *Iohn Lambert*, alias *Nicola sone* another Priest of the same quality, was burned in the foresaid place the next yeare before, being the 30. of the raigne of K. Henry.

18. And first as concerninge *Friar Barnes*, we haue said somewhat of him before in the story of *Frith*, and he is famous by the bookes of *Syr Thomas More*, wrytten against him, and yt is the same man of whome yow haue heard *Tyndall* wryte before to *Frith*, inclyninge to deny the reall presence in the Sacrament, sayinge: *Barnes will be boate against yow*; to witt, for the reall presence, for that he was an earnest Lutheran: the other two burned with him, to witt, *Gerrard* and *Hierome* had passed somewhat further, and slydd into Zwinglianisme, so as these three burned together by K. Henry at one stake, were of different and opposite beleeves: Fox telleth long tales and maketh large discourses

Robert  
Barnes.  
Thomas  
Gerard.  
VWilliam  
Hierome.

\*Fox pag.  
1095.

discourses of them all, and first of *Barnes*, he sheweth how he being a friar, and Prior of the Augustines in Cambridge, he began first to read there, *better learninge then before* to vse his words: to *vvitt*, *Terence*, *Plautus*, and *Cicero*, very graue authors for a man of his degree and callinge. And sheweth further, that *Barnes* had certayne secrett conferences about Luthers doctrine, at an Inne or Tauerne of that vniuersity, named the signe of the *vvhite horse*, which Tauerne for that cause (saith he) was commonly called in those dayes by the scholars, the *Inne of Germany*; which thinge being discovered, *Barnes* was taken and sent prisoner to London to *Cardinall VVolsley*, before whome he abiured publikely his new religion, *humbly kneelinge vpon his knees*, vvhervpon he vvvas brought also soone after to *Paules Church* in a great sollemnity, and there bare a faggott for his pennance all the tyme of a sermon, and after that againe being fallen into a secrett relapse, he was sent to the monastery of Augustine friars in Northampton, whence he stole away by a notable coseninge tricke, leauinge his habitt behind him with a letter to the Maior of the towne, that he was in desperation to drowne himselfe in the riuer of the citty, where he requested the Maior to seeke him, and cause his body to be buried, and that they should find letters of great importance about his necke, inclosed in a ball of wax, which the Maior beleeuinge sought 7. dayes in the riuer, while the other was runne away,

The story  
of Friar  
*Barnes*.

*Barnes* recanted.

Fox pag.  
1088. col. 2.  
num. 80.

A notable  
cosening  
tricke of  
Friar  
*Barnes*.

and vpon the Sea, passinge into Germany, where he liued with Luther, and other heretiks vntill *Q. Anne Bullen* was crowned; at what tyme by fauour & vnder protection of some, heretically affected about the King, but especially *Cromwell*, he returned into England: where yet some yeares after that againe, King *Henry* hauinge made the statute of 6. articles against heretiks, before spoken of, caused aswell this *Barnes*, as the other two *Gerrard* and *Hierome*, to be arrayned, condemned and burned vpon different articles of heresie in those dayes.

\*D. Abell.  
Powell.  
Fethersto.

19. And this is the breife story of these three Foxian Martyrs, who though they died at one stake, and by the sentence of one and the selfe same Kinge, as three Catholike \*Priests also did, at the same tyme and place, for the Roman Religion: yet do I not see how these three Martyrs of Iohn Fox can be of one Church, for so much as friar *Barnes*, was so earnest in auowinge the *reall presence* in the Sacrament, as *Tyndall* testifieth: For denyall wherof, aswell *Gerrard*, and *Hierome* on the other side, as also their fourth companion *Iohn Lambert*, went particularly to the fire; and yet all foure (as yow see) are made fellow Martyrs by Fox, though sufferinge for opposite and contrary causes, and yow shall perceau the same more particularly by the Story of *Lambert*, that now ensueth.

The story  
of *J. Lambert*  
alias  
*Nicolson*.

20. This *Lambert* alias *Nicolson* was a Priest of *Norfolke*, conuerted (as Fox saith) by *Tho-*

mas Bilney of whome yow haue \*heard before, but he farre passed his maister, for that, Bilney dying a Catholike, as we hould, or a Lutheran in some points, as Fox will haue yt, this man passed to be a Zwinglian, and resolved to take a woman, of whome Fox wryteth thus: *For as much as priests in those dayes, could not be permuted to haue wiues, Lambert left his priesthood, and applyed himselfe to the function of teachinge, intending shortly after to be free of the grossers and to marry, &c.* Lo how this grosse priest, would leaue his priesthood to be a grosser, but the reason is vrgent, for that forsooth he must needs haue a wife; no one lightly of all Fox his new ecclesiasticall saincts, presuming to haue the gift of chastity or single life. He be- ginneth Lambertes story with this glorious title following.

FOX pag.  
1024.

21. *The history of the worthy martyr of God Iohn Lambert aliâs Nicolson, anno Domini 1538.* The summe wherof is; that this Lambert being a priest fled out of England, was a great confederate of VVilliam Tyndall & Frith beyond the seas, and after comming home againe, was accused of Zwinglianisme by one Doctor Taylor (a man saith Fox in those dayes not farre disagreeing from the ghospell) vnto Doctor Friar Barnes of whome we haue spoken before, which Barnes (saith Fox) although he did otherwise fauour also the ghospell, notwithstandinge seemed not greatly to fauour this cause, fearinge per- aduenture, that yt would bread some lett to the preachinge of the ghospell, yf such Sacra-

FOX pag.  
1024. col. 2.



mentaries should be suffered: and there vpon  
 persuaded Taylor by and by to putt vp the  
 matter to *Thomas Cranmer* Archbishop of Can-  
 terbury, and so he did, and the Archbishop  
 sent for him, and brought him into the open  
 court, & forced him to defend his cause open-  
 ly, for the Archbishop had not yet fauored the  
 doctrine of the *Sacrament*, &c. Thus wryteth  
 Fox of the beginning of *Lamberts* controuersy,  
 altogeather moued, and prosecuted by gho-  
 spellers of other sects, as himselfe afterwards  
 noteth, for that *Cromwell* also, and *Latimer* en-  
 tred into the daunce, the later disputinge a-  
 gainst him, and the former giuinge sentence of  
 death, as after yow shall heare.

Cranmer  
 had not yt  
 fauored of  
 Zwinglia-  
 nisme.

22. Now then *Lambert* being brought into  
*Cranmer* the Archbishops courte vpon accusa-  
 tion of Zwinglian heresie, against the *blessed*  
*Sacrament*, and taking vpon him to defend the  
 same in wrytinge, by ten seuerall arguments,  
 such as the *Sacramentaries* of those dayes were  
 wont to vse, drawen out of sense, & humaine  
 reason, against faith (where of he wrote a long  
 discourse,) the matter came to be very famous  
 in the courte (as Fox noteth) and passing also  
 to the hearinge of *K. Henry* that was a great  
 enemy to the *Sacramentary* heresie, and being  
 in like manner signified vnto him, that *Lambert*  
 had made his appeale vnto his Maiesties tri-  
 bunall, as supream head of the Church from  
 the said Bishops iurisdiction: the King resol-  
 ued to heare the whole matter himselfe, and  
 that in very solemne and publicke manner,  
 both

both for his hatred to that heresie, as also for that yt was the first iudiciall act, that euer he had exercised publikely in his owne person, touching matters of faith and religion, before that day; wherefore callinge all his nobles as-  
 vvell temporall as Ecclesiasticall, vvith his Iudges, Counselors, and other officers togea-  
 ther, appointed the day of disputation, where-  
 in *Lamberts* cause should be tried; and for that he vnderstood that *Lambert* had giuen vpp the  
 foresaid ten reasons or arguments in writing, drawen out of *Sacramentary* bookes against the  
 reall presence, to the Archbishop of Canter-  
 bury, he appointed ten seuerall Bishoppes to  
 confute those ten arguments, euery Bishop a  
 seuerall argument; and to *Cranmer* was assi-  
 gned to confute the obiection about the im-  
 possibility of *Christs* being in tow places at once, that  
 being held for a principall bulwarke of his  
 heresie; to witt, that for so much as *Christs*  
 body is a true naturall body, yt cannot be in  
 heauen & in the *Sacrament* at one time, as yow  
 shall heare objected often by them afterwards,  
 in the *reuiew of ten publike disputations* adioyned  
 to the \*end of this booke, where yow shall  
 see euery *Sacramentary*, both man and women  
 lightly vrge this argument, as a matter of great  
 force on their side, which hath none at all, and  
*B. Cranmer* did sufficiently refute the same be-  
 fore the King against *Lambert*, euen by *Scripture*  
 yt selfe; though yet dealinge somewhat tryf-  
 lingly therein, (as yt may appeare, by Fox his  
 narration) *Doctor Gardener* the Bishop of *VVin-*  
*chester*,

Why the  
 King re-  
 solved to  
 heare and  
 iudge *Lā-*  
*bert* him-  
 selfe.

\* Cap. 3.  
 & 4.

chester, was forced to helpe him out. But lett vs heare Fox his owne relation of the matter as in his owne words he setteth it downe.

Fox pag.

1024.col.2.

num. 64.

23. The Kinge (saith he) giuinge eaer more willingly then prudently or godly (to euill  
 „ counsell) sent out a generall commission,  
 „ commaundinge all the nobles, and Bishops of  
 „ his realme, to come with all speed to London,  
 „ where a great assembly of the nobility was  
 „ gathered from all parts of the realme, not  
 „ without much wonder & expectation in this  
 „ so strange a case, all the seates and places were  
 „ full of men round about the scaffold, & by &  
 „ by the *godly seruāt of Christ, Lambert* was brought  
 „ in frō the prison vvith a guard of armed men,  
 „ as a lambe to fight with many lyons, & placed  
 „ right ouer against the Kings royall seate, so  
 „ that now they tarried but for the Kings com-  
 „ ming to the place; at last the K. himselfe came  
 „ in as a iudge of that great controuersie, with a  
 „ great guard clothed all in white, and couering  
 „ by that color and dissemblinge, seuerity of all  
 „ bloody iudgement; on his right hand sate the  
 „ B. & behind him the famous lawyers clothed  
 „ all in purple accordinge to the manner, on the  
 „ left hand sate the peeres of the realme, the iu-  
 „ stices, and other nobles in their order, behind  
 „ him sate the gentlemē of his priuy chāber, &c.  
 „ 24. When the King was sett in his throne,  
 „ he beheld *Lambert* with a sterne countenance,  
 „ and then turning himselfe to his Counselors,  
 „ he called foorth *Doctor Day* Bishop of *Chichester*,  
 „ commaunding him to declare vnto the people  
 the

The so-  
lemne  
iudgment,  
and con-  
demnatiō  
of *Lambert*  
by the  
Kinge.

the cause of this present assembly and iudgement, &c. When he had made an end of his Oration, the King standing vp vpon his feete, and leaning vpon a cushion of white cloth of tiffue, turning himselfe towards *Lambert* with his browes bent, said, *Ho good fellow what is thy name?* Then the humble *Lambe* of *Christ* humbly kneeling downe, said, my name is *Iohn Nicolson* though of many I be called *Lambert*. what said the Kinge, haue yow tow names? I would not trust yow hauing two names, though yow were my brother. O most noble Prince (quoth *Lambert*) your Bishoppes forced me of necessity to change my name, and after diuers prefaces and much talke to and fro, the King commaunded him to goe to the matter, and declare his minde and opinion, what he thought as touching the *Sacrament of the Altar*: then *Lambert* beginning to speake for himselfe gaue God thanks, which had so inclined the Kings harte, &c.

25. But the King with an angrie voice interrupting his oration, said, I came not hither to heare myne owne praises thus painted out in myne owne presence, but briefly goe to the matter, without any more circumstance: thus he spake in Latyn. But *Lambert* being a bashed at the Kings angry words, contrary to all mens expectation, stayd a while consideringe whither he might turne himselfe, in these great strayts and extremities, but the King being hasty with anger and vehemency said, *why standest thou still, answer as touchinge the Sacra-*  
*ment*



The K.  
combate  
vvith *Lam-  
bert.*

*ment of the Altar?* Whether doest thou say that  
yt is the body of Christ, or wilt deny it? and  
with that the King lifted vp his cappe. *Lam-  
bert.* I answere with *S. Augustine*, that it is the  
body of Christ after a certayne manner. *King.*  
Aniwere me neyther out of *S. Augustine*, ney-  
ther by the authority of any other, but tell me  
plainly whether thou saiest it is the body of  
Christ or no? and these words the King spake  
again in Latin. *Lambert.* Then I deny it to be  
the body of Christ. *King.* Marke well, for now  
thou shalt be condemned euen by Christs  
owne words. *Hoc est corpus meum.* Then he  
commanded *Thomas Cranmer* Archbishop of  
Canterbury to refute his assertion, &c.

26. Thus writeth Fox of the beginning of  
this combat and disputation; though of the  
kings prosecution of his argument he saith  
no more, which *Hall* notwithstanding in his  
Cronicle, who was also a *Sacramentarie*, and  
present at the disputation, affirmeth most of  
all to haue vrged *Lambert* in that place, as pre-  
sently yow shall heare him auouch: and as for  
*Cranmers* arguing against him, for confuting  
his first *Sacramentary* principle, that *Christs body*  
*cannot be in two places at once*, his said confutation  
was out of the acts of the Apostles, where  
Christ appeared to *Saint Paul* in the way as  
he went to *Damascus*, whereby he proued,  
that Christs body might be in two places at  
once, for that he being in heauen, appeared  
also on earth at the same tyme, whereunto  
*Lambert* could not answere, but very rydicu-  
lously.

*Cranmers*  
argument  
against  
*Lambert.*  
*Act. 9.*

busly, saying, that Christ did not appeare in deed,  
 and really vnto Saint Paul, but that his voyce was heard  
 from heauen, which thift when Cranmer went A8. 26.  
 about to refute out of another place of the  
 Acts of the Apostles, where Saint Paul plainly  
 affirmeth, that Christ appeared vnto him: but  
 yet seemed to vrge the matter somewhat cold-  
 ly: the Bilhopp of VVinchester added a place or  
 two in confirmation, as 1. Cor. 9. haue I not  
 scene Christ Iesus? and in the 15. chapter, & same  
 epistle: He appeared vnto Cephas, &c. but last of all  
 vnto me: whereunto (saith Fox) Lambert answered Foxibid.  
 that he doubted nothing but that Christ was scene, and  
 did appeare, but he did deny, that he was in two or in  
 diuerse places according to the manner of his body.  
 which is a ridiculous answere yf yow marke  
 yt, & in fauour of his aduersary: for when we  
 say, that his body is in the Sacrament at diuerse  
 places, we doe not say that he is there after  
 the maner of his body, as yt was vpon earth,  
 or as it is now in heauen, but after another  
 manner, which we call *Sacramentally*, so as this  
 is for vs: and secondly when he graunteth that  
 Christ did appeare really in diuerse places  
 at once, and yet denyeth that he was in those  
 diuers places at once, wherein he appeared; it is  
 a contradiction in yt selfe, and therefore I mar-  
 uaile not, that Fox doth so rage and rayle at  
 B. Gardener for vrging Lambert so much in this  
 place. The Bishopp of VVincester (saith he) being  
 drowned with malice against this poore man, without  
 the Kinges commandement, obseruing no order, before  
 the Archbishop had made and end, vnshamefully kneeled  
 downe

Fox pag.  
 1025. col. 2.  
 num. 30.

*The Examen of Iohn Fox his  
downe to take in hand the disputation, alleaging a place  
out of the 12. chapter to the Corinthians, &c.*

27. Thus Fox, and in the margent hath this note, *the hasty impudencie of the Bishopp of VVinchester.* And it is ealie to see the reason of Fox his choler against him, for pressing his martyr so much, who became dumme at length & durst to answere no thing, which Fox confesseth in effect a litle after, to witt, that *Lambert in the end became silent, and that he could not answere any further,* yow shall heare his words & confelsion.

„ Then againe (saith he) the King and the Bishopps raged against Lambert, insomuch as he  
„ was not only forced to silence, but also might  
„ haue bine driuen into a rage, yf his eares had  
„ not bine acquainted which such taunts before and after. *And after this,* the other Bishops  
„ euery one in his order being ten in number,  
„ supplied the places of disputation, &c. so wryteth Fox: and a litle after he addeth theise words: *Lambert in the meane tyme being compassed with so many and great perplexities, vexed on the one side with checkes and taunts, and pressed on the other side with the authority and threats of the personages, amazed with the maiestie of the place, and presence of the King, wearied with long standing, and brought into dispaire that he should nothing profit with speaking, choose rather to hold his peace, &c.*

28. Thus Fox for some excuse of his martyrs silence; when he was blanked; but Edward Hall no lesse a Sacramentarie then Fox himselfe, and one that was present at the disputation, as may appeare by his speach writeth thus in  
his

*Lambert  
brought  
to be  
dumme in  
disputa-  
tion.*

his story. This *Nicolson* (aliàs *Lambert*) was a man named to be learned, but that day he vntered no such learning, as he was of many supposed, that he both could and would haue done, but was exceeding fearfull & timorous.

Edvard Halles testimony of Nicolson.

&c. Certaine of the Bishoppes ministred diuerse arguments, but especially the K. Maiestie himselfe did most dispute with him, howbeit *Nicolson* was not perswaded, nor would reuoke, &c. So saith *Hall*: now let vs heare the residue that followeth in *Fox*, for his cōdemnation. Then said the King vnto *Lambert*:

Hal. in chron. anno Henr. 30. Christi vera 1538.

What saist thou now after all these great labours taken for thee, and all the reasons and instructions of these learned men? Art thou not yet satisfied? wilt thou liue or dye? what saist thou? thou hast yet free choise. *Lambert*.

I yeald and submit my selfe to your clemencie. Then said the King, yf yow doe committ your selfe to my iudgement, then must yow dye, for I will not be a patron vnto heretiks, and by and by turninge himselfe to *Cromwell* he said; *Cromwell* read the sentence of condemnatiō against him, which he did out of a schedell, &c. Thus wryteth *Fox*, & presently addeth these words about *Cromwell*.

Fox pag. 1026.

29. This *Cromwell* was at that tyme the cheife friend of the ghospellers, & heere is much to be marueled at, to see how vnfortunatly yt came to passe in this matter, that *Sathan* did heere performe the condemnation of *Lambert* by no other ministers then by ghospellers themselues, *Taylor*, *Barnes*, *Crammer* and *Cromwell*,

Fox his complaint of *Lamberts* condemnation by ghospellers.



well, &c. So he of his martyrs condemnation by King Henry; which King he maketh also a ghospeller as before yow haue heard, and yet notwithstanding a bloody persecutor of the same ghospell, for thus he wryteth a litle after. Thus was (saith he) *Iohn Lambert*, in this  
 29. bloody sessions, iudged and condemned to  
 29. death by the King, vvwhose iudgement novv  
 29. remaineth vvith the Lord, against that day,  
 29. when as before the tribunall seat of that great  
 29. Iudge, both princes, and subiects shall stand;  
 29. and appeare not to iudge, but to be iudged, ac-  
 29. cording as they haue done and deserued, &c.

30. Behold Iohn Fox his threat of damnation against King Henry for condemning of *Lambert*. His burning I let passe, which Fox setteth out by a large pageant painting him in the fyre, and theise vvords passing from his mouth vp towards heauen. *None but Christ, none but Christ.* as though he had bine burned for holding that sentence, or that King Henry, Cromwell, Cranmer, Latymer, or other ghospellers that vv ere his iudges, vvould haue had more Christs then one, or would be saued by any other meanes then by Christ. I leaue also to recomment the most foolish fabulous narration, or rather fiction of Fox, wherein he diuise-  
 31. seth a certayne circuite which this *Nicolson* made that morninge, when he was to be burned, tellinge vs, that he was brought out of the prison at *Newgate* by eyght of the clocke in the morning, & being to be burned in *Smithfield*, (which is hard by *Newgate* as yow know)  
 he

A notable  
 lying tale  
 of Fox a-  
 bout Lam-  
 bert bur-  
 ning.



he tooke a contrary course, and crossed all London to go to my *L. Cromwells* house (which was in the *Augustine Friars* neere *Bishopsgate*) and there being carryed into *Cromwells* inner chamber, the said *Cromwell* asked him forgiuenes, for that which he had done against him, and then they entred into such familiar talke and conuersation, as *Lambert* seemed to haue forgotten that he was to be burned that day, till he was warned therof by others; and that he was so pleasant and merry, as then also when he was admonished he would not go to the fire, vntill he had first broken his fast, with my Lords gentlemen. But heare yt I pray vow, in Fox his owne words.

31. Vpon the day (saith he) that was appointed for this holy martyr of God to suffer, he was brought out of the prison at eyght of the clocke in the morning; vnto the house of the *L. Cromwell* into his inner chamber, where, it is reported of many, that *Cromwell* asked him forgiuenes for that he had done, and there at last *Lambert* being admonished that the houre of death was at hand, he was greatly comforted and cheared, and being brought out of the chamber into the hall, he saluted the gentlemen, & satt downe to breakefast with them, shewing no manner of sadnes or feare, and when the breakefast was ended, he was carryed straightway to the place of execution in *Smithfield*, to offer himselfe unto the Lord a sacrifice of sweet saour, who is blessed in his Saints for euer and euer.

Fox pag.  
1028. col. 2.  
n. 46.

The Lord  
Cromwel  
said to  
aske Lam-  
bert for  
gyuenes,

*Ibidem.*

32. This is Fox his most fabulous narration, and by this only, among five hundred other the like, in these his Acts and Monuments, let the reader iudge how much he is to be credited. For let any man of sense or reason consider what likelihood heere is in this tale, that *Nicolson* being condemned so solemnely by the King himselfe, and so seuerely by his commandement put to execution afterward, *as no man* (to vse Fox his words) *vvas so cruelly and pittisfully handied as hee*; and comming forth from *Newgate* at eyght of the clocke in the morning in wynter, when all the people and nobility was gathered togeather in *Smithfield* to expect him, (and diuers no doubt of the counsell also) to see so sollemne a spectacle, as the burninge of one, conuincd and condemned by the King himselfe; let euery man imagine (I say) whether yt be likely or morally possible, that this condemned heretike, with a publike guard of iustice followinge him, and himselfe goinge bound, as men are wont to do when they go to death, and apparayled also most contemptibly, as in such case is accustomed: whether (I say) yt be likely that such a person should be permitted, to make a walkinge vagary throughout all *London* to *Bishoppsgate*, and there to haue conference so familiarly with the *L. Cromwell*, in his inner chamber, who was at that tyme, the cheefest and highest magistrate vnder the King in *England*; or whether the *L. Cromwell* would haue youchsafed or durst to haue admitted any such



such conference with an heretike goinge to the fire, and condemned by the K. himselfe: or whether yt be likely, that *Lambert*, who shewed himselfe so fearfull at his disputation, could now be so hardy, as to forgett that he was to be burned that day, or would sitt downe so familiarly to breakefast with my Lords gentlemen, or that those gentlemen would admitt him, or that he could eate his armes being bound behind him: or that the iustice and guard, that wayted vpon him, would haue suffered such trifling out of tyme in such a case: All these things (I say) are so improbable, as none but a Fox, or a foole would haue written them. And so much be spoken of this his *sweet saouring Saint Martyr Iohn Lambert*.

Improbabilities of Fox his narration.

33. There remayne only now for end of those that were burned in this moneth, vnder K. Henry the eyght two other, which are sett downe vpon seuerall dayes in Fox his *Calendar*, in these words: *Colyns Martyr, Cowbridge Martyr* and the former of the two he painteth out pittifully in the fire togeather with a dogge; and ouer his head he wryteth thus: *Collyns vvith his dogge burned*: and then of the second thus: *The burninge of Cowbridge at Oxford anno 1538*. About which two Martyrs, yow must vnderstand, that Fox in his first edition of his martyrologe, did sett forth their martyrdomes very pittifully described both in Latyn and English, as of great Saints, beginninge his Latyn narration thus, as *Alanus Copus* cyteth yt, (for I haue not the said edition by

Collytis. Cowbridge.



Fox in his  
first edit. in  
Lat. anno  
Christ. 1536  
pag. 139.  
& in edit.  
prima An-  
glie. anno  
1539. pag.  
570.  
Alan. Cop.  
dial. o. cap.  
37. pa. 623.

me): *Me puero concrematum est Oxonij Coubrigium, &c.* When I was a child, one Coubridge was burned at Oxford, *mitis Christi ouicula*, a meeke sheep of Christ, *Sanctus Christi seruulus*, a little holy seru-  
uant of Christ, &c. But since that tyme his false and deceatfull narration being discou-  
ered, & laid open by the said *Alanus Copus*, or ra-  
ther *Doctor Harpesfield*, the true author of those learned dialogues, and the originall records  
being cyted for the wicked opinions of both  
these Foxian Martyrs, but especially 12. most  
pestilent propositions of *Coubridge*, for which  
he was condemned: Iohn Fox blushing ther-  
at, hath somewhat (as the sayinge is) pulled in  
his hornes: and albeit of willfull obstinacy, he  
would not put them out quite of his Calen-  
dar of Martyrs; yet is he forced to abate them  
so much in this his last narration, as with farre  
lesse shame might he haue left them out who-  
ly: for thus he wryteth of them:

34. *Colyns being besides his vvitts, seing a Priest hol-  
ding vp the host ouer his head, shewing yt to the people;  
he in like manner counterfettinge the Priest, tooke vp a  
little dogg by the legges, and held him ouer his head,  
shewing him vnto the people; for which he was burned  
in the yeare 1538. the same that Iohn Lambert vvas.*  
Thus he wryteth of *Colyns* and I would aske  
Fox, yf this *Colyns* was besides his wytte, (as  
he saith) how could he be a Martyr? and how  
came he into his Calendar? Yow shall heare  
the moderation, that Fox now in his later  
edition, being chect by *Alanus Copus*, vseth,  
about this his Saint and his dogge. Although  
(saith

Fox pag.  
2033. col. 1.

(saith he) I do not heere recyte him as in the number of Gods professed Martyrs; yet neyther do I thinke him to be cleane sequestred from the Lords saued flocke and family, notwithstandinge that the Bishop of Rome his Church did condemne and burne him for an heretike, but rather do recount him therfore, as one belonging to the holy company of Saints, &c.

Fox ibid.

35. Consider heere ( good Reader ) how these things hang togeather. For in his Calendar Fox putteth him downe againe, as before, for a true martyr, assigning him his festi- uall day, saiying vpon the 10. of October, *Col- lynes martyr*; and yet in his story of Acts and mo- numents, he saith, as yow haue heard, *that he doth not recite him in the number of Gods professed mar- tyrs*. How can this hang togeather, except yow will say, that Iohn Fox had some mar- tyrs professed, & some vnprofessed or nouice- martyrs? And yf, yt were so; yet me thinketh, that those, that are preferred to be Calendar- martyrs (such as *Collyns* and *Coubrige* are) ought to be professed martyrs. Marke also his cause and reason of making sainctes and martyrs, to witt, that *Collyns* therfore belongeth to the holy company of sainctes, for that he was condemned by the B. of Rome, and his Church; by which reason all malefactors, but especially *Anabaptists*, *Arrians* and other confessed heretiks, punished in Ca- tholike countreyes, by authority of the said Church, may, by Fox his reason, belonge to the company of Protestant Saints. And so much of *Collyns* and his dogge celebrated by Fox for a madd Martyr.

A folish distinction of Fox his professed and not professed sainctes.

36. But now lett vs passe to Cowbridge, Fox his second Martyr, placed by him vpon the same day in his Calendar: he beginneth his story thus: *VVith this forsaide Collyns may also be adioyned the burning of Cowbridge, vvho likewise being madd, and besides his right senses, vvvas eyther the same or the next yeare after, condemned by Longland Bishop of Lincolne, and committed to the fire by him to be burned at Oxford. VVhat his articles and opinions vvvere, vvherewith he vvvas charged, yt needeth not heere to rehearse: For as he vvvas then a man madde and destitute of sense and reason; so his vvords & sayings could not be sound, &c. Yea, Father Fox, and is yt so? will yow runne out at that hole? how happeneth yt then, that yow made so long and pittifull a narration of him and his death in your former editions, calling him the litle holy seruant of God, the meeke lambe of Christ, and the like? how happeneth, that in this your last edition yow put him in againe for a Calendar-martyr, yf he were a madd man (as heere yow say) placinge him on the tenth of this moneth, and strikinge out three renowned ancient Martyrs Triphon, Respitius, and Nimpha, to make him place? Is not this more then madnesse in your selfe? Yow say it is needlesse to rehearse his opinions, but I thinke the contrary, and that yt shalbe well to recyte some of them at least, thereby to make your madnes and dishonest dealinge more notorious to the world: Thus then they stand in the publike register subscribed by his owne hand, and testified by many wittnesse, and that he vttered them not in madnesse,*

Fox pag.  
1033,  
The story  
of Cow-  
bridge.

Fox asha-  
med to re-  
cyte his  
mad-mar-  
tyrs opi-  
nions.

madnesse, but only in the maddnes and phrenesie of heresie, by which he being a lay man, made himselfe a Priest by his owne ordination, said masse and consecrated, foundinge himselfe on the words of *S. Peter*, that all Christians are Priests, & held besides many opinions of *V Vickliffe* and *Husse*, and among many other he held these singular of his owne, which do ensue: taken out of the register.

37. *Ego Gulielmus Coubrigius publicè asserui, &c.*  
*I VWilliam Cowbridge* haue publikely affirmed, that Priests are guilty of high treason, for deuindinge the host into three parts.

*Alan. cop dial. 6. pag. 623.*

*Item.* That no man ought to chasten or punish his body by fastinge.

*Item,* that I would not confesse to any Priest, except he would absolue me, as I should appoint him.

*Item,* that neyther the Apostles nor Evangelists, nor the foure Doctors of the Church, haue opened the true way hitherto how synners should be saued.

*Cowbridge his blasphemous opinions.*

*Item,* I haue affirmed, that Christ was not the redeemer of the world, but rather the deceauer of the world.

*Item,* that I haue held this name Christ, for a filthy name, and haue scraped the same out of my books, whersoener I haue found yt.

*Item,* I haue affirmed all those, that beleueed in the name of Christ, to be damned in hell.

*Item,* I haue interpreted those words of Christ: *This is my body vvhich shalbe giuen for you, in this sense;* This is my body which shall deceau



yow, or wherein yow shalbe deceaued or circumuented, &c.

38. These and other like wicked propositions held this meeke lambe, and litle holy Saint of Iohn Fox, for which he was condemned at the towne of *VVickam* by the B. of *Lincolne*; neyther could he by any persuation, eyther of him, or other learned men about him, be reduced from these fancies, vntill in the very last end, when being in the fire, he cryed *Iesus Christ, Iesus Christ*, wherby some were induced to thinke that he died repentant, as *Bilney* did before him. But howsoeuer this was, yt is but a poore shift of Iohn Fox, to say, that these his two Martyrs *Collyns* and *Cowbridge* were madd; first, for that it condemneth him of more madnes (yf they were madd indeed) to fill his Calendar with such madd-martyrs: and secondly, for that no sober men will euer belecue, that the B. of *Lincolne* (for example) and other learned men of the vniuersity of Oxford, would euer haue taken such paines at sundry tymes, both at *Oxford* and *VVickam*, as by the publike register appeareth that they did, to reduce *Cowbridge* from these errors, yf they had held him for madd.

39. But (as I said before) his madnesse was the madnesse of heresie, which is so desperate a phrenesie, where it entreth, as nothing can cure or moderate the same, but that he that is possessed with it, will dy for any thing that he taketh to defend, wherof we haue heard some examples before, and I my selfe saw one, of

great

How Cow  
bridge  
was madd

great admiration and compassion in a Scottishman at *Siuill* in Spaine, vpon the yeare 1595. who being vnlearned, had taken so earnest an apprehension, by readinge scriptures in his owne language, of those words of Christ *No lite iudicare*, do yow not iudge: that he would not yeld to the iudgement or condemnation of any man; no nor yet of the diuell himselfe. And albeit the Inquisitors of that place being learned men of themselues, and diuers others called by them to deale with him, did alleage him many textes of scripture to shew, that wicked men should be damned, and that *Iudas* in particular was damned, and that heretiks among others were sure to be damned, accordinge to the playne testimony of *S. Paul*, and other such like demonstratiōs of damnation, and that of the diuell there could be no doubt at all, and consequently also men might iudge them for damned; yet would he not yeld, but rather dy, and be burned alyue (as after my departure thence he was) then graunt that we may iudge the diuells to be damned. And albeit he was dealt withall continually to that effect, for the space of two yeares togeather, & his execution deferred, for this only cause, to bringe him from this hereticall madnes, & that diuers Englishmen also laboured with him in this tyme, to yeld and graunt that men might iudge in some causes; yet all would not serue, but that he would suffer death for that foolish Anabaptisticall heresie, *that men may not iudge in any case*. So that Iohn Fox may truly

The madd obstinacy of a Scottishman in *Siuill* an. 1595. *Matth. 7. Luc. 6.*

say that these his two men were madd also, but yt was hereticall madnesse, and consequently they were madd-martyrs indeed. And thus much for them that were burned vnder K. Henry.

*Of those that were burned in this moneth vnder Qu. Mary. §. 2.*

40. The first two martyrs of Fox his Calendar, burned in this moneth for Zwinglian heresy during the tyme of Qu. Maryes raigne, were *VWilliam VVolfsey*, and *Robert Pigot* of *VVis-bich*, the first a labouring man, the second a paynter, who were examined & condemned after much treaty with them for their reduction, by *Doctor Shaxton* Suffragan to the Bishop of Ely, and by *Doctor Fuller* his Chancelor, & also by *Doctor Steward* and *Doctor Christopherson* Deanes of Ely and Norwich, and other learned men in commission with them. The arrogancy of the two vnlearned Sectaryes is shewed by Fox himselfe, for that he wryreth how they called their iudges, *Scribes* and *Pharisees*, and the like contumelious names; yet the one of them to witt *VVolfsey*, was offered by *Doctor Fuller* (yf Fox say true) to be lett go free, yf he would haue accepted the same, but that he refused yt. And the like curtesie was vsed with the paynter also, but when nothing would serue, they were brought to iudgement, and being charged with diuers articles of

*VWilliam  
VVolfsey.  
Robert  
Pigott.*

*Fox pag.  
2557.*

of heresy; the cheefest was (saith Fox) about the Sacrament of the Altar; *VVhervnto their answere was, that the Sacrament of the Altar was an Idoll, and that the naturall body, and bloud of Christ was not really present in that Sacrament. And to this opinion they said they would stick. Then Doctor Shaxton said vnto them: (this Doctor Shaxton had byn once Bishop of Salisbury; and had byn depriued with Latymer in K. Henryes dayes for suspicion of heresy) good brethren remember your selues, and become new men, for I my selfe was in this sond opinion once, that yow are now, but I am become a new man. Ah (said Wolsey the labouring man) are yow become a new man! VVoe be to thee thou wicked new man, for God shall iustly iudge thee. &c.*

Obstinate blasphemous answers of ignorant men. D. Shaxton sometimes Bishop of Salisbury.

41. Thus farre Fox; shewing further, that they were burned both together at Ely, and that they were most holy and blessed martyrs. But now consider on the contrary side, the different sentence of Luther, as credible a man as Fox is, who setteth downe this decree: *Hæreticos serio censemus, & alienos ab Ecclesia Dei Zuīglianos & Sacramentarios omnes, qui negant Christi corpus & sanguinem, ore carnali sumi in venerabili Eucharistia: We do seriously censure for heretiks and cast forth of the Church of God, all Zuīglians & Sacramentaries that deny the body and bloud of Christ to be receyued in the venerable Sacrament, by our bodily mouth. And by this generall decree of Martyn Luther, so principall a new ghospeller of our tyme, and father of all the rest, we may iudge not only of these Zuīglians martyrs, but of all other in*

*Ibidem.*

*Luth. contr. Artic. L. uanienfes Thes. 27.*

Luther damneeth all Zuīglian and Sacramentary sectaries.

like



like manner, that were burned vnder Q. Mary, who commonly were condemned for denyall of this article of the *reall presence*, whome Luther also condemneth for heretiks, as yow see; So as whome Fox sanctifieth, Luther damneth, & which of the two shall we rather beleue? See more of this matter afterward in the 17. chapter of this booke.

Nicolas  
Ridley.  
Hugh La-  
tymer.

42. There follow in the second place, two other Captaine rubricate martyrs *Nicolas Ridley* and *Hugh Latymer*, both of them sett downe for Bishop-martyrs vpon the 19. and 20. day of this moneth. And albeit much hath byn said of them before, vpon the festiuall dayes of *Cranmer*, *Hooper*, *Rogers*, and some other their companions; yet for that Fox doth place them specially in this moneth, we shall repeat heere some principall points againe.

The story  
of Nicolas  
Ridley.

43. First then for *Nicolas Ridley*, he was borne in Northampton-shire, according to Fox, bred vp in Newcastle, studied at Cambridge, and there was made priest, trauayled ouer the sea to *Paris*, and returning againe became K. Henry the eight his Chaplyn, and by him was made Bishopp of Rochester, in which state he remained when the said King died, and was as forward to fauour the said K. proceedings and will in all things, and to burne heretiks while he liued, as was *Cranmer*, or any other Bishopp els: but when King Henry was dead, and his sonne Edward the child come to the crowne, considering with himselfe that the Protector *L. Seymer*, and other that bare the

the sway, were enclined to innouations in religion, and that *Cranmer* partly by his owne naturall leuity, and partly for the free vse of his woman, was swaying also that way, *Ridley* thought good, to take part & beare him company, both in that innouation and taking a wife also, hoping therby to gett himselte a better Bishoprike through fauour of the tyme, and by depriuacion of some others, that were more scrupulous and constant in Catholike Religion then himselte, as namely *Doctor Bonner* and *Doctor Gardener*, Bishoppes of *London* and *VVinchester*, against whome \* *Cranmer* and he procured themselues to be made visitours & iudges, as before yow haue heard, and by the help and accusations of *Hooper*, *Latymer* and others, depriued them at length of the said Bishopricks; and *Ridley* gott for his reward the Bishopricke of *London*, for that yt first fell void before the other; which when he had once obtayned, he thought good to ioine himselte in more straight league with the said *Cranmer*; and so they two being vnited, swaying with the tyme, and fauouring heresy, ouerbare all the rest, yea kept downe also diuerse of their owne profesion, that aspired to rise, as namely *Rogers*, *Latymer*, yea *Hooper* also, for a tyme, though at last he brake through all obstacles by the power of his patron the Earle of *VVarwicke*, and got two Bishopricks togeather, and at once, as \* before yow haue hearde.

\* In the story of *Cranmer*. *March.*  
23.

*Ridley* ioyneth with *Cranmer* in vickednesse and treason.

\* *Febr. 25.*

44. But to goe forward, yt is further to be noted

noted that this *Ridley* as well as *Cranmer*, followed first altogether the fortune and fauour of the Protector, but perceauing afterward that he was inferior both in wisdom, power and courage to his antagonist *Dudley* the Earle of *Warwick*, afterward Duke of *Northumberland*, he left him; and ioyned with the other, with whome both *Cranmer* and he ran hand in hand, during all the tyme of his authority & prosperitie, yea not refusing to ioyne with him also in that notable, wicked, and barbarous conspiracie and treason, for the extirpation of all K. Henryes children, as appeareth by the Acts and Registres of that tyme, and by a speciall pestiferous sermon made by *Ridley* at *Paules Crosse*, vpon the 16. of Iuly anno 1553. after K. *Edward* was dead: of which sermon *Iohn Stow* writeth thus: The sixteenth of Iuly being sunday, Doctor *Ridley* B. of London, by commandement of the Councell, preached at *Paules*, where he vehemently perswaded the people in the tittle of the *Lady Iane*, late proclaimed *Queene*, and inueighed earnestly against the tittle of the *Lady Marye*, &c.

45. But I would know heere what conscience or reason, this intruded Bishoppe could haue to inueigh against the tittle of *Queene Mary*, to whose succession he had sworne so solemnely not long before, vnder King *Henry* her father? wherefore he being apprehended first for this seditious and traiterous sermon, and conuicted therof, was aswell for this, as for diuerse points of heresy condemned, & finally burned in *Oxford*. And this is the summe of the life

*Ridleyes*  
sermon at  
*Paules*  
*Crosse* against the  
succession  
of K. Henryes  
children.

*Stow anno*  
1553. pag.  
1035.

life and death of *Nicolas Ridley*, of whome truly yt is ridiculous (as before also I noted in the life of *Cranmer*) to see and consider what adoe Iohn Fox maketh to commend him for a singular rare man and pretious prelate, a man beautified (saith he) with such excellent qualities, so ghostly inspired & godly learned, & now written doubtlesse in the booke of life, with the blessed saints of the Almighty, crowned and introned amongst the glorious company of martyrs, &c. Thus he: as though Ridley had byn the first and highest saint: that euer had byn Bithopp of *Rocheſter* or *London*, which nodoubt he was, yf heresy be sanctity: for he was the first that euer polluted those two ancient and venerable Sees with that poison, since the first planting of Christian religion among our English nation: but yf we respect holines according to those old qualities, vvhich ancient Fathers vvhere vvont to doe, especially in Bithopps, as *constancy* and *fortitude* in Catholike religion against innouations; much praying, fasting, continencie, grauitie, mortification of the body, large almesdeeds, visiting prisons, building hospitals, education, and marriage of orphanes, and the like: we shall finde this ghostly inspired saint and godly learned prelate of Iohn Fox so bare, and naked of all excellency of sanctity (euen by Fox his owne narratiō of him) as by nowaies doe I see how he can come to be so *introned*, and *gloriously crowned* a saint, but only by the absolute pontificall povver, and priuiledge of Iohn Fox, who without prooffe of merits may canonize  
whome

Fox pag.  
1559.

Ridley the  
first hereticall B. of  
Rocheſter  
& Londō.



Fox more  
povve-  
rable  
then any  
Pope.

whome he listeth : which is a point, that no Pope hitherto amōg vs, hath euer taken vpon him to doe, or euer will.

46. And as for the *ghostly and godly learning*, wherof he speaketh, I know not of what particular *ghost* yt may proceed, but sure I am, that the learning which he shewed at his disputations in *Cambridge* vnder *K. Edward*, and in his answerings at *Oxford* vnder *Q. Marie*, was but very vulgar, and ordinary, as yow shall see afterwards in a particular treatise, which I meane to set downe \* of those disputations, though notwithstanding yt be true, that *Crummer* and *Latymer*, vvho were ioyned with him in the latter of those disputations, seemed to relie most vpon this mans learning, or rather his craftie shifting witt, as *Doctor Brookes* Bishopp of *Glocester* declared, in his last exhortatiō vnto them, before their condemnation; and we shall shew yt more particularly a litle after in *Latymers* story, and yt is thought verely that if this man could haue bin brought to haue seene and acknowledged any parte of his error, the other two would presently haue yeelded in the whole, wher-vpon he was held guilty, not only of his owne perdition, but of theirs also.

\* See in  
the end of  
this booke

Fox pag.  
1602.

47. And yet yf we consider the doubtfull and vnconstant beginning of this miserable man, to witt, how by litle and litle he came into this *Sacramentarie* heresy for which principally he died, & to the obstinacy of the same, yt may seeme strange to them that doe not know

know and consider what a dangerous and incurable enchantment heresy is, and how yt shutteth vp a mans eyes from all light of grace, or reason, when yt is once fastened on his harte: For better consideration wherof in this particular example, yow must remember, first, that this *Nicolas Ridley*, duringe all *King Henryes* time, was most earnest against the *Sacramentaryes* with the said King, as before hath byn noted, and in the beginninge of *K. Edwards* he held the same courie for a tyme, as *Cranmer* also did, concerninge the blessed *Sacrament*, though in other things he began to yeeld, as is manifest both by the first statute, or Parliament set foorth anno 1547. vnder that King in fauour of the said *Sacrament*; as also by the testimony of *Doctor VVhite*, then Bishop of *Lincolne* in his publike speech to *Ridley* at *Oxford* vpon the 30. of September 1555. when exhortinge him to returne from his new heresie, he told him of two things, the one, that in a sermon preached at *Paules Crosse* vnder the same *K. Edward*, yow spake (saith he) *as effectually and as Catholickly of that blessed Sacrament, as any man might haue done*: the second that the said *Ridley* being sent at that tyme by the counsell to winne the Bishop of *Vvinchester* Gardener, to their bent in religion (wherevnto *Cranmer* & he had freely applyed themselves) he vsed this persuation vnto him *that in other lesser points he might well yeeld & condescend vnto them, so he stood constant in the Sacrament*. The speech of Bishop *VVhite* is related thus by *Fox*: I then being in my

The degrees of *Nicolas Ridleyes* falling into heresy, and pertinacity therein.

*Fox* pag. 1596.

*Fox* ibid.

*Lords howse vnknowne (as I suppose) to yow after yow had talked with my Lord secretly, and were departed: my Lord immediatly declared certayne points of your talke, and meanes of your persuation, and amonge other this was one, that yow should say: Tush my Lord this matter of iustification is but a tryfle, lett vs not stick to condescend heerein vnto them, but for Gods loue, my Lord; stand stoutly in the verity of the Sacrament. For I see they vvill assault that also.*

The little  
conscience  
of Ridley  
in Religio.

48. Thus B. VVhite to Ridley himselfe; allea-  
ging for his wittnes the L. Chancelour then  
liuinge; neyther could Ridley deny this speech  
but only excused yt, that yt was meant that he  
should stand stoutly against the Anabaptists  
that impugned the *Sacrament of the Altar*; but  
how simple an euasion this is, euery man may  
see: for that the Anabaptists doe no more im-  
pugne the *Sacrament*, then the *Zwinglians* doe, &  
yt agreeth nothinge to the rest of his speech  
concerning the counsell, that he should meane  
of Anabaptists. But this was *Ridleyes* incon-  
stancy indeed, who went as that time did lead  
him, & as the fauour of these that were in go-  
uernement drew him after them, & yow must  
note, that the foresaid Bilhopp of *VVinchester*  
afterward Chancelour, vnto whome Ridley  
was sent by the counsell to persuaade him to  
conformity, being imprisoned first of all for  
his not yeeldinge, and for a sermon preached  
at *VVhite-hall* in defence of the blessed Sacra-  
ment, vpon S. Peters day 1548 at what tyme  
or very litle before may be gathered that Ridley  
made

made him this exhortation, to yeeld in other points and to be constant in defence of the Sacrament; yet the very next yeare after, that is to say 1549. and third of K. Edwards raigne, the same Ridley defended publike conclusions against the *reall presence, transubstantiation, & the sacrifice of the masse in Cambridge*, as \* afterward more particularly shalbe declared, so as when he once began to slide he rushed on a pace, & it seemeth that the Lady Princeesse Mary insinuated the same vnto him, in a certayne speech of hers, which Fox relateth to haue passed at her howse called *Hunsdon in Hartshire*, when he, as Bishopp of London, went to visit her there vpon the yeare 1552. and 8. of September, where shee told him first, how shee had knowne him, when he was her Fathers chaplin, and remembred a certayne sermon of his at the marriage of the *Lady Clynton*, &c. and when he requested that shee would now heare him preach againe, she refused yt, objecting vnto him his inconstancy, yow shall heare a reply or two betwene them.

\* See afterward in the re-view of 10. disputations Chap. 1.

49. *Bishop.* Madam I trust yow will not refuse Gods word.

Fox *part* 1270.

*Mary.* I cannot tell what yow call Gods word, for yt is not Gods word now, that was Gods word in my Fathers dayes.

”  
”  
”

*Bishop.* Gods word is all one, in all tymes, but hath byn better vnderstood, and practised in some age, then in others.

”  
A speech betwene the lady Mary and Ridley.

*Mary.* You durst not for your eares haue attouched that for Gods word in my Fathers daies.

”



„ Then she asked him whether he were of  
 „ the counsell or no? he answered no: you might  
 „ well ynough (saith shee) as the counsell goeth  
 „ now adayes, and so she concluded (saith Fox)  
 „ in these words; my Lord for your gentlenes  
 „ to come and see me I thanke yow, but for  
 „ your offringe to preach before me, I thanke  
 „ yow neuer a whitt, &c. And this was the con-  
 „ ceipt which that good Princes had of *Ridley*  
 „ for his inconstancy, yet Iohn Fox recompteth  
 „ an heroicall act of his, for reuenge of this con-  
 „ tempt vsed towards him by the Lady Mary,  
 „ for being sent to the buttery to drinke, after  
 „ he had drunke (saith Fox) he paused a litle  
 „ while lookinge very sadly: and sodenly brake  
 „ out into these words; surely I haue done  
 „ amisse: why so (quoth *Syr Thomas VVharton* the  
 „ Ladyes steward? for I haue drunke (said he)  
 „ in that place where Gods word offered, hath  
 „ byn refused, where as yf I had remembred my  
 „ duty, I ought to haue departed immediatly,  
 „ & to haue shaken of the dust of my shooes for  
 „ a testimony against this howse; These words  
 „ were by the said Bishopp spoken with such a  
 „ vehemency (saith Fox) that some of the hea-  
 „ rers afterward confessed, that their haire stood  
 „ vp right on their heads.

50. Thus Fox, & perhaps their heads being  
 newly powled, their hayre might stand vp-  
 right without miracle. And yt may be also  
 that the Bishop being thirsty vpon the former  
 conference with the Princeesse, was content  
 to take his drinke first, and after to shew him-  
 selfe

Fox *ibid.*  
 A ridicu-  
 lous tale  
 brought  
 in by Fox.

selfe sory for takinge yt, when the thirst was past, and therevpon infused the vehement sermon of *shakinge of the dust of his shooes*, after the wine was taken in; but how soeuer yt were, yow may heerby see *Q. Maryes* iudgement, and estimation of the man, as also her *sincere* constancy in religion, against these newfangers innouations: And finally shee comminge to the crowne the next yeare after, and findinge this *Ridley* both guilty of treason for preaching against her title, as also for obstinacy in heresy, she caused him to be iudiciously condemned of them both, and being pardoned for the one, was burned for the other at *Oxford* vpon the 19. of October 1555. And so much of him.

51. There followeth the narration of his fellow *Hugh Latymer*, whose story hath this title in Fox: *The life, acts, and doings of Maister Hugh Latymer, the famous preacher and vworthy Martyr of Christ his ghespell*: so glorious titles giueth Fox, to his burned sectaryes when he listeth, though otherwise they be in themselves and for their deserts neuer so contemptible, as in deed this *Latymer* was amongst all wise and sober men, in respect both of his small learninge, but especially of his most seditious and turbulent manners and behauour, ioyned with scoffes & scurrility of speech in all occasions, as shall appeare by that which ensueth. First (saith Fox) this *Hugh Latymer* was the sonne of on *Hugh Latymer* of *Thirkeson* in *Licestershire*, a husbandman of right good estimation. When he came to 14. yeares old he was

Fox pag.  
1570.  
The story  
of Hugh  
Latymer.

Fox pag.  
1571.

„ sent to *Cambridge*, where for a tyme he was a  
 „ zealous Papist, and seruile obseruer of the Ro-  
 „ man decrees, persuadinge himselte moreouer  
 „ that he should neuer be damned yf he were  
 „ once a professed Fryar. He made a publike  
 „ oration against *Phillipp Melanchthon*, nor could  
 „ not abide *Maister Stafford* (a protestant reader in  
 „ those dayes) but most spitefully railed against  
 „ him, &c.

Latymer  
 once a Ca-  
 tholike.

52. Thus describeth Iohn Fox the first be-  
 ginninge of *Latymer* in Catholike Religion,  
 wherein yf he had perseuered, he had byn a  
 happy man. But he saith by hearinge of *The-  
 mas Bilney* his confessiō one day in his study, he  
 „ was conuerted to be a Protestant. A straunge  
 „ and stronge confession by like, that could  
 make the confessor to chaunge his religion  
 vpon the suddayne: yet must we beleue many  
 such straūge successes at Iohn Fox his hands,  
 without any other prooffe at all, but only his  
 bare word. But yf yt were so, then the tur-  
 ninge againe of *Bilney* to Catholike Religion  
 and abiuringe his heresie (as \* before we haue  
 shewed) ought to haue moued *Latymer* also to  
 haue returned with him. But yt is easier to  
 instill poison, then to take yt out againe; and  
 this young Priest *Latymer* hauinge tasted once  
 the liberty of ghospellinge in those dayes,  
 could not be retyred so soone againe, at least-  
 wise with his harte and affection, though  
 with his mouth and tounge he often did re-  
 cant, as after shall appeare.

*Bidano.*

\* Supra  
 Marsh. 10.

53. Well then *Latymer* being now affected  
 and

and infected with noueltyes, he began to seeke occasions in his preachinges and other actions to vtter the same, but yet couertly & with dissimulation, lest he might be discovered; and he was a very fitt instrument for the beginninges of such a ghospell, which in those dayes consisted specially in scoffinge, & iesting at rites and ceremonyes of the Catholike Church, and carping at clergy mens liues: for which enterprise *Latymer* naturally had a singular talent, being in deed borne (as yt were) to be a *Buffone* or publike iester. Wherefore goinge vp into the pulpitt (saith Fox) vpon the sunday before Christmasse-day in the Church of *S. Edwards* in *Cambridge* anno Domini 1529. he made a sermon of playing at Cards, and taught them how to play at *Triumph*, how to deale the Cards, & what euery sort therof did signifie, & that the *Hart* was the *Triumph*, addinge moreouer (saith Fox) such prayses of that Card (the *Hart*, when yt was *Triumph*) that though yt were neuer so small, yet would yt take vp the best Cotecard besides in the bunch, yea though yt were the Kinge of the Clubbes himselfe, &c. Which handlinge of this matter was so apt for the tyme, and so pleasantly applyed by him, that yt not only declared a singular towardnes of witt, but also wrought in the hearers much fruyt, to the ouerthrow of Popish superstition, and settinge vp of perfect religion.

The scoff-  
singeing  
of *Laty-  
mer*.

Fox *ibid*.

54. Thus wryteth Fox of the beginninge of *Latymers* preachinge in *Cambridge*, and of his  
O 4                      playinge



Latymers  
playing  
at Cards  
in the pul-  
pitt.

Mathe. v.

playinge at cards in the pulpitt : a fitt *exordium* for such a ghospell, as after he vvas to preach, vvvhich commonly vvas euery vvhere begon with playes, comedyes, apes, poppets, iesting, rayling, rayfing of sedition, or other like practises (vvvhich heere Fox calleth settinge vp of *perfect Religion*) and not as Christs ghospell began vvith *Agite penitentiam*, doe pennance, &c. And yow mult know that this Cardinge-fermon of *Latymer* in Cambridge, was one of the most spiterull, and seditious, that euer vvas heard before in England. For that vnder pretence of commendinge the *Hart*, vvvhich vvas *Triumph* in the Cards, & represented (forsooth) his new Religion; he inueighed most bitterly against most points of Catholike Religion, as though they came not from the *Hart*: and consequently also compared the teachers therof to Scribes and Pharisees, and the Bishops and Prelats to the knaues of *Clubbes*, and other like ribaldry, and seditious raylinge.

55. Wherfore against this seditious Christmasse sermon of *Latymer*, there stepped vp in to the pulpitt diuers Catholike preachers, and some as pleasant as he. And first (saith Fox) came vp the prior of the dominicans vvwhose name vvas *Buckenam*, but called by the new men of that tyme *Doctor Dufance*, or otherwise *Domine labia*, for that he had great lipps; and he offered to *Maister Latymer*, that for so much as yt vvas Christmasse tyme, and that the other had begon at Cards in the pulpitt, he vvould play at dice vvith him also, castinge at *cinqve* and

and quater before the vvhole audience, vvhich he expounded thus: that he had brought fve places of scripture, and foure of ancient Doctors to conuince *Latymer* vwith all. And after him came vp a gray friar called *Doctor Venetus*, an outlandishman, vvhio raged soare against *Maister Latymer* (saith Fox) callinge him a madd & brainlesse man. This happened in Cambridge in the yeare of Christ 1529.

A contention at Cambridge out of the pulpit.

56. For this and other such matters, *Latymer* was at length called vp to London to *Cardinall VVolfsey*, vvhether he recanted & forswore soone after all that he had preached before, and so returned to Cambridge againe in good credit, and from thence after some tyme came backe to London, preached at the court, and gatt a benefice vvhich Fox relateth in these vvords:

*Latymer* abiured protestants religion.

He vvvas called vp to the *Cardinall* (saith he) for heresie, vvhether he vvvas content to subscribe and graunt vnto such articles, as then they propounded vnto him; after that he returned to the vniuersity againe, &c. Then went he to the court againe, where he remayned a certayne tyme in *Doctor Butts* chamber the Kings phisition, preaching in London very often, and then at the sute of the *L. Cromwell* and *Doctor Butts*, the Kinge gaue him the benefice of *VWest Kingston* in *VViltshire*, &c,

Fox pag. 1574.

D. Butt the Kings Phisition.

57. Lo heere *Hugh Latymer* reformed vpon the suddaine from his Cardinge-fermon, and now he preacheth often in London, that is to saye Catholike doctrine, in shew forsweareth the Protestant Religion, & enioyeth his benefice in the countrey: but yet (saith Fox) for that *S. Paul* telleth vs, that whosoever will

*Ibidem.*

line

33 liue godly in Christ must suffer persecution:  
 33 this blessed man vvas not longe after againe  
 33 accused, and brought to *Quorum* for preaching  
 33 against our Lady, the Saints, purgatory and  
 33 the like, and this not only by the countrey  
 33 Priests, but by *Doctor Powell*, *Doctor VVilson*, *Do-*  
 33 *ctor Sherwood* and others, and so vvas brought  
 33 before *VVarham* B. of Canterbury, and some  
 33 other Bishoppes in the yeare of Christ 1531. So  
 vveryeth Fox, and that after diuers publike  
 meetinges, he abiured the Protestants Reli-  
 gion againe, and subscribed to all points in  
 controuersie, vvhich points he setteth downe  
 in a large Catalogue, and then being ashamed  
 to see his blessed man subscribe againe against  
 him, and his Religion, he would gladly make  
 the matter doubtfull by foolish shufflinge to  
 & fro, as yow shall heare by his owne words:

Latymer  
 abiureth  
 the second  
 tyme.

248. 1577.

To these articles (saith he) vvhether Maister Latymer  
 did subscribe or no, it is vncertayne; yt appeareth by his  
 epistle that he durst not consent; yet vvhether he vvas  
 compelled afterwards through the cruell handlinge of  
 the Bishops, yt is in doubt: by the vvords and title in Bi-  
 shopp *Tunstall* his register prefixed before the articles,  
 yt may seeme, that he subscribed, ys those words be true;  
 but vvhether he so did, or not, no great matter, nor  
 maruaile, the iniquity of the tyme being such, that ey-  
 ther he must needs so do, or els abide the Bishops blessing,  
 that is, the cruell sentence of death, &c.

Fox his  
 shufflinge  
 to excuse  
 Latymer.

58. Behould, heere Fox playeth the Fox,  
 trasinge vpp and downe, and would call in  
 doubt the truth of the Bishoppes publike re-  
 gister, for excusinge his Saint, and yet ac-  
 compteth

compteth yt he neyther *matter nor maruayle*, though he had abiured his Religion now the second tyme againe; which is a straunge liberty that he alloweth to his people: his reason is, for that otherwise he must haue suffred much, but yf this reason had byn good, all old Martyrs might haue denied their Religion, but let vs passe on and come to the third tyme of Latymers denyinge his new Religion. Soone after this he behaued himselfe so earnest in preaching against the Protestants, as Kinge Henry gaue him the Bishopricke of Worcester; at vvhath tyme he tooke his oath also against the heresies of that tyme, as other Bishops were wont to do; which point though Fox doth sleightly passe ouer in silence, yet in effect he yeldeth thervnto, when he wryteth: *that albeit Maister Latymer durst not but preach and liue accordinge to the tyme*, yet in some thinges he procured reformation like a good Bishop; as for example he made 4. verses in Rithme, and caused them to be wrytten ouer the holy water stocke, for men to read vvhhen they tooke holy water. The verses are these, as Fox cyteth them.

Latymer  
made B. of  
Worce-  
ster.

Fox *ibid.*  
1578.

„  
„  
„  
„  
„  
„  
„

*Remember your promise in baptisime,*

*Christis mercy, and bloudsheedinge,*

*By vvhose most holy sprinkelinge,*

*Of all your sinnes yow haue fress pardoninge.*

The im-  
portant  
points  
vvhich La-  
tymer re-  
formed  
vvhen he  
vvvas a Bis-  
hopp.

59. And other like foure verses he com-  
pounded, and gaue to the Priests and Clarks  
of his Church to be said to the people, when  
they gaue them holy bread, to the end they  
might



might perceauē what they receauē. And then as though Fox had recounted great and worthy exploitys done by this Prelate in his Bishoppricke; he commeth in with this graue Epiphonema: *By this (saith he) yt may be considered vvhāt a diligent care this Bishop had, in doinge the duty of a faithfull Pastor, &c.* And are not these great exploitys, to prayse his Bishop for? to witt that he made eight verses in Rithme, foure for holy water, and foure for holy bread: is this sufficient with Fox to recompence *Latymers* triple abiuration of his Religion before? yow see with how little the poore Reynard is contented, so he may draw Saints any way into his caue and Calendar. But let vs go forward.

60. It was not longe after but *Latmyer* vvas accused agayne to K. Henry (saith Fox) for heresie and sedition, vvhich story *Maister Latmyer* himselfe doth relate in a sermon of his before K. Edward; and I thinke good to vse his owne vvords vvhich are these: *In the Kings dayes that*  
 „ *dead is*, (saith *Latmyer*) a great many of vs were  
 „ called togeather before him, to say our mynds  
 „ in certayne matters; and in the end one kneeled  
 „ downe and accused me of sedition, and  
 „ that I had preached seditious doctrine; a heauy  
 „ salutation and a hard point of such a mans  
 „ doinge, as yf I should name him ye would not  
 „ thinke yt. The King turned to me, and said,  
 „ what say yow to that Syr? then I kneeled  
 „ downe, and turned first to my accuser, and requi-  
 „ red him: Syr, vvhāt forme of preachinge  
 „ would yow appoint me, &c. Then I turned

my

*Ibidem.*

*Latmyer*  
 accused a-  
 gain of  
 heresy and  
 sedition  
 to King  
 Henry.

Fox pag.  
 3572.

my selfe to the Kinge and submitted my selfe to his Grace, &c. And I thanke almighty God that my sayings vvere vvell accepted of the Kinge; For like a gracious Lord, he turned in- to another communication, &c. Thus escaped *Latymer* this third or fourth tyme as yow see by submitting himselfe to the King, to preach and teach what he should appoint, or thinke best. And albeit he do not name the Bishopp that accused him, yet by his description, yt is most likely, that yt was eyther *Cranmer* or *Ridley* that were of the new Religion, and most credit in *K. Edwards* dayes, in presense of which Kinge this was spoken. And the same men kept *Latymer* backe in the said Kings tyme, that he could neuer recouer his Bishopricke againe.

*Latymers*  
fourth de-  
nyinge  
new Reli-  
gion.

61. But yet once more after this againe was *Latymer* brought to *quorum* before *K. Henry* for preachinge heresie, after the comminge forth of the statute of six articles anno 1540. and then he was in danger in deed, for the King depriued him of his Bishopricke, sent him prisoner to the Towar, and yf he had not recanted againe and humbled himselfe in deed, euen vnto the very ground, the said Kinge would haue burned both him, and *Doctor Shaxton* Bishopp of *Salisbury*, whome he depriued togeather with *Latymer* for the same cause. And yt is singular impudency in *Fox*, to say heere, that both *Latymer* and *Shaxton* resigned vp their Bishopricks vwillingly, and that *Latymer* gaue a skipp for ioy in his chamber, vwhen his rochet was taken of; though  
for

*Latymer*  
his fift and  
last accu-  
sation and  
recantatiō.

*D. Shaxton*  
B. of *Sal-*  
*isbury*.

*Fox* pag.  
3178.

for the skipp I will not stand, for that he was held full light euer, both in head, tongue, and feete, whilst he liued; and yt may be also that he was glad to redeeme his life with the losse of his Rochet & Bishopricke, but yet that they gaue ouer freely their Bishoppricks (as Fox here saith) is plaine impudency, for so much as *Bishopp Shaxton*, (who was in the same cause with *Latymer*) was made to recant publikely at the fire-side for pennance, when *Anne Ascue* with her fellowes were burned. For so wryteth *Stow* in these words.

*Sauv annu  
Domini  
1546.*

62. Vpon the 16. of Iuly 1546. vvere burned in *Smithfield* for the Sacrament, *Anne Ascue*, alias *Kinne*, *Iohn Laffells*, *Nicolas Otterdon* priest, *Iohn Adlam* taylor; and *Doctor Shaxton* sometymes Bishop of *Salisbury* preached at the same fire, and there recanted, perswadinge them to do the like, but they vwould not. Now yf K. Henry did force *Doctor Shaxton* after his deprivation to recant so publikely, and with so great shame, is yt like that he would haue spared *Latymer*, except he had recanted, and double recanted in the Towar, where he was prisoner? And I would aske *Iohn Fox*, why did K. Henry keepe him in the Towar afterward all dayes of his life, as Fox here confesseth, sayinge: Till the tyme that blessed K. Edward entred, by vvhome the goulden mouth of this preacher longe shutt vp before, vvas now opened againe, &c. Why was this (I say) but for that the old King knew well inough how seditious a fellow this foule-mouthed *Latymer* was, though Fox heere calleth him the goulden-mouth. But let

*Idem.*

we see now, what this goulden-mouthed man did vnder K. Edward, whē he was set at liberty.

63. Doctor Saunders that liued with Latymer in K. Edwards dayes, wryteth thus of him in his booke *De \* Schismate Anglicano: Eodem tempore ex publicis pulpitis, aperuit impurum os, Hugo quidam Latimerus, &c.* At the same tyme, a certayne man named Hugh Latymer, opened his impure mouth out of the pulpits, whome K. Henry before, had thrust out of the Bishoppricke of Worcester for suspicion of heresie, & for that he had eaten flesh vpon good friday in the holy weeke; he was a man of the spiritt & speech of Lucian, by whose iests, scoffes, and wantonnesse of tongue (wherin he excelled all other sectaryes lightly of his dayes) he did so delight and bewitch the common vulgar people, as they called him the Apostle of England, &c. So wryteth Doctor Saunders of him: which thinge is testified also by diuers other graue men that knew him; and were present at his raylinge sermons in K. Edwards dayes; the subiect wherof was commonly the masse, or rather the *marrow bones of the masse* (for that was his phrase) in so much as boyes, when he was goinge vp to the pulpit would cry: *Now Father Latymer, at the Marrow-bones of the masse.* And this foolish phrase was so ordinary with him, as Iohn Fox himselfe setteth it downe, in a conference he had with Maister Ridley, wrytinge vnto him thus: *The very marrow-bones of the masse are altogether detestable, and therefore by no meanes to be borne withall, &c.*

\* lib. 2.  
pag. 160.

D. Saunders testi-  
mony of  
Latymer.

Latymer  
his mar-  
row-bones  
of the  
masse.

Fox pag.  
1540. col. 2.  
num. 61.



64. But now what his *Lucianicall* spirit meant by the marrow-bones of the masse is hard to say, but that the word pleaseth him, and his Satyricall veyne. For yf he meant substantiall points of the order of masse, or prayers therin conteyned, they are the epistle and ghospell and words of Christ in consecration: (all taken out of the scripture) but yf he meane the inward substance of the Sacrament yt selfe, I will rather beleecue ould *S. Austen*, then a thousand new scoffing *Latymers*, which Saint calleth yt; *Sacrificium sanctum sanctorum, quod corpus Christi est*. The holy sacrifice of Saints which is the body of Christ, *quod omni die populi immolatur in altari*, that euery day is sacrificed for Christian people vpon the Altar. What would *S. Augustine* haue said yf he had heard this scoffing Ribald preach or prate so scornefully of the masses marrow-bones? which he and all the rest of the ancient Fathers call, *tremendum Christianorum sacrificium*, the dreadfull sacrifice of Christians; and yet yow must note that this vize *Hugh Latymer*, as yf he had byn vpon a stage, was wont to play vpon certayne other words and ielts also to the same effect, for bringinge the holy sacrifice in contempt, as for example of *pascere* and *massere*, feedinge and sayinge masse; cryinge out and complayninge greatly, that *massere* had driuen out *pascere*, and that *pascere* could haue no place for *massere*, for tha *massere* was gainfull and *pascere* painfull: And then would he cry out and say: O good *pascere*, who shall defend thee against *massere*, and

*Aug. hb. 2.  
quæst. Enag.  
c. 3. & l. 1.  
cont. aduers.  
log. & proph.  
c. 19.  
Aug. ep. 23.  
ad Bonifac.*

*Latymers  
scurrilous  
veyne of  
scoffinge.*

and other such like stufte fitter for a stage, then a pulpitt; and yet this drew the people infinitely after him, as yt is wont to do. And thus much for his tongue, which as yt was gratefull to the vulgar, so was yt odious to all wise and discreet men, euen of his owne religion; wherby yt came to passe also, that in all K. Edwards raigne he could neuer be restored to his Bishoppricke of *Worcester* againe, which K. Henry had taken from him for suspicion of that heresie, which now he openly professed: but *Cranmer* and *Kidley* and most of the counsell, knowinge his turbulent and dangerous spirit, kept him downe, and would rather permitt that *Hooper* should haue that Bishoppricke togeather with *Glocester* (as before hath byn shewed) then that so vnquiett a fellow as *Latymer*, should come to be Bishoppe againe.

65. But aboue all the rest, he lost his credit most by his wicked dealing against *Syr Thomas Seymer* the Admirall, whome he was induced by the Duchesse of *Somerfett*, & her husband the Protector, to accuse publikely in a sermon: wherof the foresaid *Doctör Saunders* that was present therat in Oxford, wryteth thus:

*Facile tanquam à Iezabele crimen excogitatū est, &c.*

*Sand. ibid.  
pag. 159.*

When the Protector had resolved, at the instance of his wife to make away his brother, a cryme was easily diuised by her against the said Admirall, as by another Iezabell. But how shall yt be published, and beaten into the peoples eares? They vvent to the English Apostle *Latymer* persuadinge him to accuse the

Latymer  
procureth  
the death  
of S. Tho-  
mas Sey-  
mer by ly-  
ing and  
slandering  
him.

Admyrall in a sermon of treason: *Latymer* whose  
Apostleshipp consisted in lyinge, refused not  
the office, but came foorth into the pulpitt,  
accused *Syr Thomas Seymer* to haue committed  
treason against the Kinge, by seekinge his bro-  
ther the protectors death, and therby to haue  
deserued death himselfe: the people did not  
applaud vnto him as they were wont, being  
now ashamed of such a lyinge and malicious  
Apostle, &c. So wryteth *Doctor Saunders*.

66. And truly he that shall read the most  
bitter and bloudy statute of condemnation  
made against the foresaid *Syr Thomas Seymer*,  
extant in print, shall find the most part therof  
eyther to be of pickt matters, or odyous en-  
forcements of the same, to witt, his great am-  
bition and powre throughout the realme, and  
that he desired to marry the young King at his  
pleasure, that he perswaded him to take the  
gouernement into his owne hands, and that  
he sought to make them of the priuy chamber  
to be at his deuotion; that he desired to marry  
the lady *Elizabeth*, and other like suspitions,  
which points notwithstanding, this old sico-  
phant *Latymer* vrged against him, for great &  
hainous crymes at the Duke and Duches re-  
quest, and so in the end, they gott him con-  
demned in parlamēt, without euer comming  
to his answere, (a strange kind of condemna-  
tion) & executed vpon the 20. of March 1549.

67. And thus much of *Latymer* his acts, gests  
& monuments vnder K. *Henry* and K. *Edward*,  
but when *Q. Mary* came to the crowne, and

Catho-

See the Sta-  
tute of At-  
tayne of  
S. Thomas  
Seymer an.  
1. and 3.  
Edward. 6.  
cap. 12.

Catholike Religion was restored againe, yt was thought meete in cōsideratiō of the great hurt he had done by his licentious tounge in *K. Edwards* dayes, and some seditious behauiour also reported of him against the said Queenes entrance, to call him to accompt amonge others, but namely with *Cranmer* and *Ridley* of whome he most depended: For as for his owne learninge yt was held for small, as both himselfe professed euer, and was seene in effect by his answeres, both in the disputations at Oxford with the vniuersity Doctors (which after we shall sett downe in a speciall treatise) as also by other conferences, and examinations had before *B. VVhite* of Lincolne, *B. Brookes* of Glocester, and other Commissioners sent downe from *Cardinall Poole* to that effect. *John Fox* almost euey where, when he speaketh of this *Latymer*, endeauoreth to bring him in as a very venerable man, with a staffe in his hand, many night caps on his head, with a kercheife vnder, and a towne-capp vpon the same, with other implements of age and grauity, as his spectacles hanginge on his brest, his new testament at his girdle, &c. He had (saith Fox) a kerchife vpon his h<sup>is</sup> (when he appeared before the commissioners) and vpon yt a night-capp or two, & a great capp such as townes-men vse with two broad flappes to buite vnder the chin; wearinge an old threadbare Bristow frize-gowne, girded to his body with a penny leather girdleat, the which hāged, by a long string of leather, his testament & his spectacles without case depēding about his necke vpo his brest, &c.

*Latymer called to accompt for his doctrine.*

*See the review of 10 disputations in the end of this booke.*

*The description of Latymers habit by Fox. Fox pag. 1599.*



68. This is Fox his description of his Saint *Latymers* habit, whereby he would make him seeme some old *S. Antony* or *Hilarion* in the desert, for the simplicity & grauity of his attyre, but his mynd and tounge was as light and vaine, as yf he had worne feathers in his capp, or had come in with a rapier and dagger at his side instead of his testament and spectacles, for presently he fell to scoffinge before the commissioners, pickinge a quarrell to a place in a booke of the Bishop of *Glocester*, newly sett foorth, wherein the Bishop had made this inference or collection; that yf the Priests of the old law had authority to decide controuerfies, as appeareth *Deatron. 21.* then much more ought that authority to be graunted to the new lawe; vpon which occasion *Latymer* began to play and scoffe after his custome, about the word *regere*, as he had done before vpon the words *pascere* and *massere*. *S. Peter* (saith he) was bid *regere*, but this *regere* must  
 „ be hedged in, and digged in; Popes must *regere*,  
 „ but *secundum verbum Dei*, accordinge to the  
 „ word of God; they haue turned *regere secun-*  
 „ *dum verbum Dei*, into *regere secundum voluntatem*  
 „ *suam, &c.* What geldinge of scripture is this?  
 „ what clippinge of Gods coine, &c. With the  
 „ which termes (saith Fox) the audience smi-  
 „ led, &c. Then said *Latymer*, now I trust (my  
 „ Lord) I doe not traile; *Lincolne*. No *Maister La-*  
 „ *tymer*, your talke is more like taunts then rai-  
 „ linge, &c. With that the people laughed  
 „ againe, &c. Thus Fox of *Latymers* speech: and  
 then

Fox pag.  
1600.

*Latymers*  
scoffings  
before the  
commissio-  
ners.

then a little after againe he doth iterate the same sayinge: then the audience laughed againe, and Maister Latymer spake vnto them, sayinge; vwhy my Masters, this is no laughinge matter, I doe answere vpon life and death; then the Bishop of Lincolne, commaunded silence and said, Maister Latymer yf yow had kept your selfe vvithin your bounds, yf yow had not vsed such scoffes and taunts this had not happened; vvherevnto added the B. of Glocester: Maister Latymer, heerby euery man may see vvhat learninge yow haue: Latymer; lo yow looke for learninge at my hand, which haue gone so longe to the schoole of obliuion, &c. So wryteth Fox of that colloquy, whereby yow may see the humor of the man in scoffinge; and as for his aunsweringe to arguments, yow shall heare the same afterwards.

69. Now only will I recite yow a peece of the said D. Brookes B. of Glocester his exhortatiō, to Ridley and Latymer a little before their condemnation, as Fox himselfe setteth it downe: thus he began: Yf yow would once empty your stomakes, captiuatē your senses, subdue your reason, and together with vs consider what a feeble ground of your Religion yow haue; I doe not doubt but yow might easily be perduced, to acknowledge one Church with vs, to confesse one faith with vs, and to beleue one religion with vs, for what a weake & feeble stay in Religion is this, I pray yow? Latymer leaneth to Cranmer, Cranmer to Ridley, and Ridley to the singularity of his owne witt, so that yf yow ouerthrow the singularity of Ridleys witt, then must needs the Religion of

A speech  
of the B.  
of Gloce-  
ster to Ri-  
dley and  
Latymer  
before  
their cō-  
demnatiō.

Fox pag.  
1602.

„ Cranmer and Latymer fall also, yow remember  
 „ well Maister Ridley that the Prophett speaketh  
 „ most truly sayinge, vvo, vvo, be to them, vwho are  
 „ singular and vvise in their owne conceits: but yow  
 „ will say it is true that the Prophett saith, but  
 „ how know I that I am wise in my owne  
 „ conceyte? yes Maister Ridley yow refuse the de-  
 „ termination of the Cath. Church, yow must  
 „ needs be singular and wise in your owne con-  
 „ ceyte, for yow bring scriptures for the proba-  
 „ tions of your assertions, & we also bring Scri-  
 „ ptures; yow vnder stand them in one sense, &  
 „ we in another, how will yow know the truth  
 „ heerin? yf you stand to your owne interpreta-  
 „ tion, then are yow singular in your owne con-  
 „ ceipt, &c. Wherefore for Gods loue stand not  
 „ singular, be not vvise in your owne conceipt,  
 „ please not your selfe ouer much: how were  
 „ the *Arrians*, *Manichies*, *Eutichians*, other heretiks  
 „ suppressed, and conuincd, by reasoninge or  
 „ disputations? no truly, the *Arrians* had more  
 „ places of scripture for their heresie, then the  
 „ Catholiks for defence of the truth; how then  
 „ vv ere they conuincd? only by determination  
 „ of the Church; and indeed except vve doe  
 „ constitute the Church our iudge, we can haue  
 „ no end of controuersies, no end of disputa-  
 „ tion, &c.

70. This vv as the beginninge of the graue  
 and vveighty speech of the Bishop of *Glocester*  
 to these miserable men, which yf they would  
 haue harkened vnto (as there vv as great rea-  
 son they should) they might haue saued both  
 bodyes

bodies & soules, & what could be more reasonable then this, that they should not stand to their owne conceits alone, and to their owne cytinge and interpretinge of scriptures, after their owne fancy, to their owne vnderstandinge, or collections therof, as all heretiks had donne before them, but rather to the vniforme consent of Christs visible Church from age to age, and was not this reason? was not this piety? was not this duty? Fox addeth also that the Bishopp of *Lincolne* made the like exhortation to them. The Bishopp of *Lincolne* (saith he) *vvith many vvords, and gentle holdinge his capp in his hand desired them to turne, &c.* But all was in vaine, and so they were both of them burned together in the towne-dich of *Oxford*, vpon the foresaid 19. of *October* each of them takinge gunpowder to dispatch himselfe quickly as by Fox is seene, which yet is not read to haue byn practised by old Martyrs, & yt seemeth that these men would haue the fame of martyrdome without the paine, and now they haue incurred the euerlastinge paine, yf by their end we may iudge. And so much of these men: lett vs passe to the remnant of this moneth.

Fox pag.  
1605.

71. Next after the death of the two former most vvorthy champions and standerd-bearers (saith Fox) *Nicolas Ridley and Hugh Latymer at Oxford*, there followed three other stout & bould souldiours: to witt, *Iohn VVebe*, *George Roper* and *Gregory Parke*, burned at *Canterbury*; all simple & vnlearned men. Their articles (saith he) *vvere the ordinary articles:*

Fox ibid.

Iohn  
VVebe.  
George  
Roper.  
Gregory  
Parke.



and so he setteth them not downe. Only he saith that *Iohn VVebe* answered for them all, touching the Sacrament of Christs body. That they vtterly denyed the true body of Christ to be there, but only a remembrance: And for this they all three dyed at on fire. And more particularities then these Fox telleth not, but only that *Roper* comminge to the fire, gaue a great leap for ioy. But whether this leap was towards hell or heauen, yf yt should be disputed betweene *Iohn Fox* and *Martyn Luther*, it would goe hard on Fox his side, seeing *Martyn* did expressely hould that *Zwinglius* was damned for inuentinge that opinion, for which these men willfully leaped into the fire, as yow haue heard \* before, & shall againe afterward: which being so, their leap must needs be to hell, yf Luthers censure be any thinge worth: or yf himselfe be leapt to heauen as Fox holdeth that he is, for that other wise he could not be a Saint of his Calendar.

\* Sep. Feb.  
27.

72. After these three vnder Q. Mary anno Domini 1556. Fox bringeth in extrauagantly one *Adam VVallas* a Scottishman burned in *Edenborough* vpon the yeare of Christ 1449. K. Henry the sixt raigninge in England, and in Scotland K. Iames the second of that name: he was a poore simple fellow accordinge to Fox his narration, and being accused in sollemne iudgment for diuerse heresies, namely against the Sacrament and sacrifice of the Altar: his aunswere was. That he held nothinge but that he found in the Bible. And that hauinge reade the Bible

Adam  
VVallas a  
Scottish-  
man.

Fox pag.  
1552.

Bible

Bible ouer three tymes, he found not the masse therein.

And from this aunswere he vwould not goe, but vwould dy for yt in the fire as he did; neyther could any perswasio<sup>n</sup> or reason to the contrary reuoke him from this madd obstinacy, vvhich yf he had lighted vpon any other article of our beleefe, he vwould belike haue byn no lesse inflexible then in this.

A fond  
answere.

73. And vvith this Scottishman, Fox ioy-  
neth two other English, as holy martyres as  
hee; the one a shippman called *Marke Burges*  
burned in *Lisbone* of *Portugall* the yeare 1560.  
and the other a shipp boy stoned to death (yf  
vve may beleue Fox) vpon the same yeare in  
*Syuill* of *Spaine*, by the youthes of that citty as *Ste-*  
*phen* vvas by them of *Hierusalem*. But those that  
haue liued in *Spaine* and especially in *Syuill*, and  
doe know the straight iustice and seuerer disci-  
pline vsed in that place against priuate tu-  
mults, and that a man cannot so much as offer  
violence to another but only by the hand of  
the magistrate, without greuous punishmēt;  
doe laugh at this diuise of *John Fox*, that would  
haue vs beleue that a man should be stoned to  
death by the youthes of that citty, without help or  
protection of the people or magistrate. But  
lett vs leaue Fox to his fancyes and draw to  
an end of this moneth.

*Marke*  
*Burges* &  
his shipp  
boy.  
*Fox* *ibid.*

74. After this stoned Martyr, he bringeth in  
vpon the next three dayes following a whole  
rablement of 9. or 10. other in theise vvords:  
*Simpson Priest*, *Beuerich Friar*, *Keyler Blacke Friar*,  
*Daue Stratton gentleman*, *Norman Gorley Vicar of*  
*Dolor*,

*Simpson*  
*Priest*,  
*Friar*  
*Beuerich*,  
*Keyler*  
*Blacke*  
*Friar*,  
*Dauy*  
*Stratton*,  
*Norman*  
*Gorley*,

Black Canon  
vwith  
others.

*Dolor, a Blacke Canon vwith foure other Martyrs*, but vvhath martyres they vvere, how, or vwhy, he telleth vs not, nor can I find any particular thing related of them in all his A<sup>c</sup>ts and Monuments, no not so much as once named in his Index or table, and therefore I am forced to be silent of them as a florish only of bare names, like to Apothicaryes Boxes that haue superscriptions without drugs.

Three Cō-  
fessors  
vwithout  
names.

Mother  
Seaman.  
Mother  
Benett.

75. Finally then to furnishe vp and finishe this moneth of October, he assigneth vpon the 29. day three Confessors that dyed in prison in Chichester-castle, but he knoweth not their names, and much lesse their A<sup>c</sup>ts and Gest. And for the last two dayes he assigneth *Mother Seaman* and *Mother Bennet* for confessors, two poore vveomen of *Norwich*, vwho though they died both in their owne houses, yet for that they had byn called before the commissioners for new opinions, Iohn Fox bestoweth vpon them a canonization of holy confessors, vvhich yf vve confer vwith the venerable Saints of the opposite rancke of our Catholike Calendar, vwill appeere most ridiculous, and this is so much as occurreth for this moneth.

*The ende of October.*

# OF THE MARTYRS AND CONFESSORS

OF FOX HIS CHVRCH,

For the Moneth of Nouember,  
Both vnder Kinge Henry the eyght,  
and Qu. Mary.

## C H A P. X V.

**T**H E first and last dayes of this Moneth of Nouember, are left by Fox to the Saints of our ancient Calendar; the first to the feast of *all Saints* (for which we are much beholding vnto him) & the last to *S. Andrew* the Apostle: and after these two, all the other dayes are replenished vvith new diuised Saints of his owne: as for example the second day of this moneth, that before conteyned in our Calendar the *Commemoration of all soules departed*, is quite put out, and in place therof, is put in the festiuall day of one *Richard Mekins* a poore boy of London, burned in Smithfield, vnder King *Henry* the eyght, the next yeare after the statute of six articles vvas published; and that (yf Fox say truely) for speakinge only against the Sacrament of the Altar. And then after him vpon the next two dayes: to witt, the third and

Richard  
Mekyns.  
Fox's pag.  
1097.



Richard  
Spencer.

and fourth, are sett downe for Martyrs, three others as good as the former, vvho are *Richard Spencer* an Apostata priest, become a stage-player for lacke of a better occupation, togeather vvith his fellow commediants *Ramsley* and *Hewyt*, of vvhome Fox vvryteth only these vvords.

Fox *ibid.*Ramsley &  
Hewyt  
comme-  
diants.

2. *About the same tyme also (to witt anno Domini 1541.) a certayne Priest vvas burned at Salisbury vvho leauinge his papistry, had marryed a vvife and became a player in Enterludes vvith Ramsley and Hewyt, which three vvere all condemned and burned; against whome, and especially Spencer, vvas laid matter concerning the Sacrament of the Altar, &c. This is all that Fox vvryteth for canonizinge these his commediant-martyrs, and still note that the beginninge of protestancy in Priests, is the gettinge of a woman; but now yf some of his other Saints, that stand in this Calendar, should be iudges in these mens causes that were Sacramentaryes, as Luther, Melancthon, Erasmus, Farrar, Taylor, Barnes and others that defended the reall presence, which these men denyed; they would giue sentence that they died heretiks, and not Martyrs, as \* before we haue shewed.*

\* *Sup. OF.*  
nm77. 32.

And of the last named: to witt, *Doctor Friar Barnes*, Fox takinge in this very place occasion to speake, (for that the forsaide boy *Mekins* said at the fire side, that he had learned his heresie against the Sacrament, of the said *Friar Barnes*) very grauely noteth in the margent these vvords: *And how could he take that learninge of D. Barnes, when D. Barnes was neuer of that opinion?*

Fox pag.  
1097.

3. This

3. This is Fox his question; and I would aske him againe another, to witt; how could *Mekins*, *Spencer* or *Hewyt*, be fellow-martyrs and placed in the same Calendar with *Doctor Barnes*, yf they died for that opinion, which *Doctor Barnes* did neuer allow of, but was earnestly against yt? And I take yt, that my question is harder to solue, then his: for that to his, yt is easily answered, that any heretike or sectary may open the dore to further heresies, then himselfe doth like or hold for the present, as *Arrius* did to many sects after him; and *Luther* to the Anabaptists and Sacramentaryes: and the reason is for that they once infringing the authority of the Church (which holdeth all in order,) and preferring their new diuises and singular opinions, they do shew the way for others to inuent also as they did, and euer to add somewhat of their owne heads. And so much of this.

How one  
may teach  
the way  
to more  
heresies,  
then him-  
selfe hol-  
deth.

4. Vpon the next three dayes after this againe, to witt, the 5. 6. and 7. *Iohn Fox* setteth downe three other Martyrs, vvhich are *Iohn Porter*, a young seruingman or apprentice that died in Newgate, and *Thomas Bernard* & *Iames Morton* artificers burned at Lincolne, the next yeare after 1542. Of *Porter* Fox wryteth no more but this: This *Porter* vvas a fresh young man and bigg of stature, vvho by diligent readinge of the scripture, and by hearinge such sermons, as then vv ere diligently preached by them, that vv ere setters forth of Godstruth, became very expert, and because he could read vv ell and had an audible voyce, he read the Bible

*Iohn Porter*.  
*Thomas Bernard*.  
*Iames Morton*.

Fox pag.  
1101.

to great

to great multitudes of people that did resort to heare him in London. Thus Fox of his fresh younge man. And then he saith that B. Bonner takinge the matter very greuoufly, and accusinge him that he did not only read the said English Bible to all commers (which was permitted at that tyme by K. Henryes order) but made hereticall comentaryes also, expositions and interpretations vpon the same, sent him to Newgate, where he died, and so became a Martyr. And more then this is not to be found of him in Fox: and consequently I do not see with what equity he can make him a Martyr, seing he died in his bedd naturally, but he maketh and vnmaketh what he will in this kind.

*Eladene.*

5. Of the later two, he wryteth only these words: *About the same tyme Iohn Longland, Bishop of Lincolne burned two vpon one day; the one named Thomas Bernard, the other Iames Morton; the one for teachinge the Lords prayer in English, the other for keepinge the Epistle of S. Iames translated into English, &c.* So he. And truly yf a man will beleeue Fox in his narration, he may: but to me it appeareth cleerly a most absurd fiction, that men should be burned for this only, but that they might perhaps be apprehended and examined vpon like suspicion, by hauinge and vsinge prohibited books, and after found to be heretiks; and standinge in the same, might come to be burned, but for bare hauinge such books, is incredible; and as for *S. Iames epistle*, whome their maister Luther (for that it ouerthroweth euidently the foundation of his  
new

new ghospell of *only faith*) called *stramineam*, that is, a *strawy or stubble epistle*, I see no probability in the world, that eyther the Protestants of those dayes should so much delight themselves with yt, or that the Bishopp should take the reading therof so heinously, as to punish it by death; but rather he should be glad to haue Protestants read that epistle, by which so cleerly their doctrine is confuted. But these are the improbable lyes and fictions of Iohn Fox, which he frameth with great facility euery where, for the feeding of his owne, and other mens fancies.

About S.  
James Epi  
stle in En-  
glish.

6. Next after these vpon the eyght day of this moneth, is placed *Maister George VVischart* Scottishman martyr, accused of sedition and heresy in Scotland in the yeare of Christ 1546. the last yeare of K. Henryes raigne of Englad. He was condemned and hanged on a gibbett, and burned vnder the same. His arraignment and condemnation was very sollemne in the presence of the Gouvernor of Scotland, the Earle *Hamelton* afterward Duke of *Schatelroy*, & most of their nobility, as also of the *Cardinall Beton* Archbishop of *S. Andrewes* & primate of Scotland, togeather with all, or most of the Bishops: Which great meetinge being made in the citty of *S. Andrewes*, the said *George VVischart* was brought forth publikely to answer to his accusations, which you may see set downe in Fox at large, euery article of accusation (being 18. in number) beginninge thus yf Fox say truely. *Thou false heretike, renagate, traytor,*

George  
VVischart.

The arraignment  
of Maister  
George  
VVischart  
Scottish-  
man.  
Fox pag.  
1156.

and



and theese, deceyuer of the people thou despisest the holy Kirke, & contemnest my L. Gouvernours authority, &c.

7. This was the exordium to euery article. But the substance of all the accusations, conteyneth (as I haue said before) partly sedition, and partly the common heresies of that tyme, against the number of 7. Sacraments held by the Church, as also in particular against Confession, Confirmation, fastinge, vowes and the like; but his seditious, and rebellious contempt, consisted in that he presumed to preach without licence, and being forbidden both in the Cardinalis and Gouvernors name, he perseuered therin. And further being excommunicated by his ordinary the Bishop of Brothen for his said contempt, he continued therin notwithstandinge. And when he was accused therof in this publike audience he answered no otherwise, but contumeliously applyinge that of the Prophett Malachias, to his Pastors and Superiors: *I shall curse your blessings and blesse your cursings*. And to the other points and articles about heresie, he answered, accordinge to the ordinary scoffinge and contemptuous manner of new ghospellers in those dayes, though not very resolutely or distinctly, as not being yet thorowly settled in all points of what sect to be, as may appeare by his answers to sundry articles, and namely to the sixt about the *reall presence*, which he was accused to haue denyed, but he would not yeeld thervnto: sauinge only, that he had reported, *that a Iew in Germany had scoffed therat,*

but

The contemptuous  
behaviour  
of George  
Wishcarty.

Malach. 2.

but he denyed the same to haue byn spoken by himselfe; so as yt seemeth he was yet but some Nouice in Lutheranisme, by his traouaile through Germany, & no perfect Zwinglian, yf he were of any settled sect at all, which is more like that he was not at that day, though accordinge to the veyne and feruour of heresie in those dayes, he was content to dye for any one of his opinions rather then to recall the same.

8. And thus much for his religion: but for his person, Iohn Fox setteth downe a certayne description of him when he studied in Cambridge, some three yeares before he was burned in Scotland. And by this description he may seeme to haue byn some extrauagant phantasticall fellow, fitt to begin or broach any heresie or new fancy whatsoeuer. Yow shall heare Fox his relation, and therby iudge of him, for that he cyteth the same out of the testimony of one that liued with him. *About the yeare* (saith he) of our Lord 1543. there was in the vniuersity of Cambridge one Maister „  
George VVischart, commonly called Maister „  
George of Bennetts Colledge, a man of tall stature, „  
pold-headed, and on the same a round french „  
capp of the best, iudged of melancholy com- „  
plexion by his physionomy, blacke hayre, „  
long-bearded, coomely of personage, well „  
spoken after the countrey of Scotland, &c. „  
He had on him for his habitt of clothinge, ne- „  
uer but a mantle free-se-gowne to the shoues, „  
a blacke Millan fustian dubblett, and playne „  
Q blacke

Fox pag.  
1155.

„ blacke hosen, course canauase for his shirts,  
 „ white fallinge bands, and cuffes at the hands,  
 „ all which apparell he gaue to the poore, some  
 „ weekly, some monethely, some quarterly,  
 „ as he liked, sauinge his french capp, which he  
 „ keepest the whole yeare, &c. He lay hard  
 vpon a powffe of straw, and course new cana-  
 uase sheets, which when he changed he gaue  
 away: he had commonly by his bedd side a  
 rubbe of water, in which, his people being in  
 bedd, the candle put out, and all quiett, he  
 „ vsed to bath himselfe, &c. He taught with  
 „ great modesty and grauity, so that some of his  
 „ people thought him seuerer, and would haue  
 „ slayne him, but the Lord was his defence, &c.

A descri-  
 ption of  
 George  
 vvischart,  
 one of the  
 first Prote-  
 stants of  
 Scotland.

„ 9. This is *VVischart* his description by a Pro-  
 testant, that liued in house with him in *Cam-*  
*bridge*. And yf yow weigh the same well, yow  
 will thinke, that he was as fitt to madnesse as  
 martyrdom; and his continuall hauinge a  
 rubbe of water by him, may smell of some  
*Iewish* or *Morish* superstition. But yet finally  
 after much diligence vsed to recall him from  
 his opinions, standinge obstinately therin, he  
 was condemned and burned in Scotland,  
 whervpon insued soone after a lamentable  
 Tragedy to the Cardinall Beton, by whose  
 authority he was condemned. For that at the  
 very same tyme that this *VVischart* was bur-  
 ned, some of the nobility and gentry of Scot-  
 land, being infected with heresie, and fearing  
 their owne skynnes by *VVischarts* example,  
 (saith *B. Lesley*) and others enuyinge the said  
 Cardi-

The cruell  
 tragedy of  
 murde-  
 ringe the  
 Cardinall  
 of S. An-  
 drewes.

*Leslaus. p.*  
*hist. Scot.*  
*anno 1546.*

Cardinalls greatnes in Scotland conspired his murder, & performed the same in most barbarous sort vpon the 29. of May next ensuing, nine persons were the cheefe doers therof, the principall of whome, was one *Norma Lesley*, together with an vnckle of his, of the same name, &c.

10. It is horror to read this story, how cruelly the murder was commytted, first by getting into his Castle of S. Andrewes by treason, and then breakinge into his chamber by violence, and murderinge him in his bed, he crying out (saith Fox) *alas, alas, slay me not, I am a Priest*. The circumstances of their villanous behauiour towards him, in hanginge him out at the wyndow tyed by the pryuy parts, and other such beastlynes as are not to be vttered: yet doth the cruell and hypocriticall hart of this our Fox seeme greatly to reioyce therin, addinge further most blasphemously, *that yt was the spiritt of the Lord, that styrred them vp to do this fact*; wherein yow may see his desperate spiritt in puritanisme. But yf yow will read the last chapter of the fourth booke of *Dangerous Positions*, sett forth in England by publike authority against the said Puritans, in the yeare of Christ 1593. yow shall see this whole story sett downe at large out of Scottissh wryters, and censured by our Protestants of England, for an vniust, barbarous, & villanous act, though allowed at that tyme by *Caluyn*, *Knocks*, and others; which *Knocks* being then in Scotland, and priuy to the conspiracy as yt seemeth, ranne presently to the said Castle of S. An-

Fox ibid.

Note Fox his vicked and bloudy spiritts.

The booke of dangerous positions imprinted at London anno 1593



drewes supprised by the murderers and there defended by the word, that which they had cruelly commytted before by the sword: so as Fox and they were all of one spiritt and religion, notwithstandinge his hypocriticall dissimulation of meekenes in other places. And thus much of *VVischart*, and his burninge.

Io. Kirby.  
Roger  
Clarke.

11. Vpon the next two dayes after this martyrdome of *George VVischart* in Scotland, there follow in England *Iohn Kirby* and *Roger Clarke* martyrs in Fox his Calendar, the one burned at *Ipswich*, the other at *Bury vnder K.* Henry the 8. vpon the same yeare 1546. They were both poore labouring men wholly vnlearned, yet being peruerted once, with the persuations of certayne of *Zwinglius* sect, they offered to dy most willfully *for denyall of the reall presence in the Sacrament*, gloryinge & boastinge therin so much, that *Iohn Fox* wryteth, *Kirby* the former of the two to haue said to a gentleman that visited him in the prison: *Ah Maister V Vinkefield be at my burninge, and yow shall say, there standeth a Christian souldiar in the fire.* He wryteth further of the said *Kirby*, that when he came to the fire side at *Ipswich* to be burned, a learned man named *Doctor Rugham* being appointed to preach vpon that article of the *reall presence* of Christs body in the Sacrament, *Kirby* though he were ignorant, and wholly vnlettered (as Fox himselfe confesseth) yet tooke he vpon him to censure that sermon from sentence to sentence. But let vs heare the words, of Fox his narration, themselves.

Fox pag.  
1122.

An info-  
lent and  
foolish  
bragg of  
*Kirby*.

12. Then Maister Doctor Rugham (saith he) entered into the sixt Chapter of S. Iohn (about the Sacrament) vvh<sup>o</sup> in handlinge that matter; so often, as he alleaged the scriptures, and applyed them rightly, Kirby told the people that he said true, and badd the people belecue him; but when he did otherwise; he told him agayne, yow say not true; and to the people, belecue him not good people, vvher vpon they adiudged Doctor Rugham for a false Prophet, &c. Lo, is not here a goodly matter, and the world turned vp side downe, that so poore and ignorant a fellow shall iudge the learned? and that the people must hold the Doctor for a false Prophet, for that yt pleased the labourer to iudge him so in expoundinge S. Iohns ghospell, and to mislike this or that in his speech about so high a mistery, as the labourer could not possibly vnderstand the same? I would Martyn Luther had the handlinge of these ignorant presumptuous men in this article, we should haue quickly heard what iudgmēt he would haue giuen vpon them, as yow may perceau<sup>e</sup> by that yow haue read \*before, and shall do more afterward, in the 17. Chapter of this treatise, where his words and censures are put downe more largely. And so we leaue these two willfull fellowes, there being nothinge wrytten singular of the second (that is Clarke) for that he seemed only to follow the other and to applaude what he said, and so for good fellowship burned with him also, so went the world in those dayes of maddinge spirites.

Strange folly and presumption of the ignorant.

\*Sup. mans.  
O.A. nu. 38.

13. From these fellowes Iohn Fox leapeth

Richard  
Bayfield  
Monke of  
Bury.

Maxnell  
and Stacy  
brickema-  
kers made  
Bayfield an  
heretike.

*Ibid.* pag.  
931.

*Ibid.* art 6.  
& 7. pag.  
931.

backe some 15. yeares, and telleth vs a longe story of the martyrdome of one *Richard Bayfield* who had byn a professed monke and Prielt of the Abbey of *Bury*, and being Chamberlayne (as he saith) of that Abbey, and therby his office requiringe him to prouide for ghests and pilgrymes that came to the house, he fell acquainted at length with two brickmakers of London, *Maxnell* and *Stacy*, that sould briks to the monastery, and they being secretly infected with new opinions by reading the books of *Tyndall*, and other English Sectaryes of that tyme, they perswaded the monke to read such bookes also; and for sittinge his turne, they presented him two seuerall Treatises of *Tyndall*, the one called *The VVicked Mammon*, the other; *The obedience of a Christian man*; vvherin (saith Fox) *this monke prospered so mightely in two yeares space, that he vvas cast into the prison of the house, and sore vvhipped, &c.* And after this being brought before the Bishop of *VVinchester* and others, vpon the yeare of Christ 1528. he abiured all his forsaide new opinions, and did penance for them, for so say the 6. and 7. articles here now objected against him, to witt, that he iudicially abiured the said articles, before the said Bishoppes, and made a sollemne oath vpon a booke, and the holy Euangelists to fulfill his pennance, &c. But after this he comminge acquainted with a more learned Doctor and nearer to his vocation, which was *Friar Barnes*, that came sometymes as a ghest to the forastiery of the said Monastery of *Bury* wherof *Bayfield* had the care,

care, by his good counsell and instructions he resolved to go further then the brickemakers had brought him before, that isto say to be a good Protestant and renagate friar indeed, and to cast of quite his monks weede, as he did presently, and stole out of the monastery, ran ouer the Seas to Tyndall, tooke a woman by his direction, nay as *Syr Thomas More* wryteth, he assured himselfe to two weomen at once, one in *Brabant* and another in *England*, and after this made himselfe a great marchant of hereticall books, and came into *England* with diuers packs of them, which were taken with him, and are named in the Iudiciall sentence giuen against him, & recorded by *Fox*, to witt diuers volumes of *Martyn Luther*, and others of *Oecolampadiu*, some also of *Zwinglius*, others of *Pomeranus*, *Lambert*, *Melanchthon*, *Bronsius*, *Bucer*, *Filinus*, *Capito*, *Tyndall* and others, and then he being demaunded; whether he beleued the forenamed books to be good, and of the true faith? he answered saith *Fox*, that he iudged they were good, and of the true faith. And being asked further, whether *Zwinglius*, *Oecolampadiu*, and others, whose books he brought in, were of one faith with *Luther*? he answered that he supposed they held the same doctrine that *Luther* did, but varied in some points. And being asked of what Sect *Zwinglius* was, he said, he thought that he held wvith *Luther* in some points, &c.

Bayfield after perjury cast of his coole, and assured himselfe to two weomen at once.

Fox pag. 932.

Bayfields confession about Lutheran & Zwingliā books.

14. Thus *Fox*. Wherby yow see the wise-mans answere, sayinge; first, that they varied in some points, and then that they agreed in



See Syr  
Thomas  
more in  
his pre-  
face to the  
answere  
of Tindall.

Fox *ibid.*

some points, and yet that all held the same doctrine, and were of one Religion and faith. *Syr Thomas More* saith, that this *Bayfield* being taken now the second tyme, offered to abiure againe, & disclosed all his brethren, but when he perceaued that for his relapse he must be burned notwithstandinge; he chose to dy an heretike, then to recant, so saith *Syr Thomas More* that liued in those dayes, and knew the man; neither hath *Fox* any thing to reply to this graue testimony of *Syr Thomas More*, but only that he is not to be beleueed in his affirmation against *Bayfield*, for that he vvas partially affected to the Popes Religion. But whether *Syr Thomas More* or *Iohn Fox* be more credible in their assertions, the one affirminge yt vpon his owne knowledge, as being present and liuing at the very same tyme, the other denyinge yt vpon heare-say or fancy of his owne 40. yeares after; I leaue to the iudgement of the discreete reader, especially yf he compare the conditions of the partyes togeather, the one being a man of strict truth, the other of loose & large conscience in lyinge vpon euery occasion, as by infinite examples yow haue seene and shall see in this Treatise against him.

I. Clarke.  
I. Archer.  
Dunstan  
Chitendē.  
VWilliam  
Foster.  
Alice Pot-  
kins.

15. There ensue after this Apostata monkemartyr, in the Calendar siue Confessors that died in the Castle of *Canterbury*, where they were imprisoned for their new religion; their names are *Iohn Clarke* labouringe man, *Iohn Archer* weauer, *Dunstan Chitenden* and *VWilliam Foster* artificers, and *Alice Potkins* wife of *N. Potkins*.

All

All these (saith Fox) did not only dy in the forsaide Castle of Canterbury, but vvere also starued, and pined away, for lacke of meate, &c. Which how probable a thinge yt is, there is no man of reason, but will easily discerne. But howsoever they died, most obstinate and peeuish people they were, whilest they liued. Alice Potkins being asked of her age, answered, that accordinge to her old age she had 49. yeares; but accordinge to her yonge age, since she learned Christ, she vvas but of one yeare old, &c.

Fox pag.  
1773.

The age  
of Alice  
Potkins.

16. VVilliam Foster being asked why he could not abyde, that the Crosse should be borne in procession, & why he refused to cary a candle in his hand vpon Candlemasse day, he said: That for the Crosse, yt was as needfull to carry the galloves about yf his Father vvere hanged, as the Crosse: for that Christ died thereon, and that a dung forke in his hand, vvas as good as a candle on Candlemasse day. Which was a titt answere, (yow see,) for a dung-former, one of his occupation. And as for their agreement of beleeefe in matters of Religion, we may easily imagine what it was, they being-ignorant and each of them so obstinate, as what once they apprehended, they would defend euen vnto death: and partly also yow may ghesse by Fox himselte, who wryteth thus: Although certayne of these vpon ignorant simplicitie swarued a little in the number of Sacraments, some grauntinge one Sacrament, that is the body of Christ hanginge on the Crosse; yet in the principall matter touching the doctrine of saluation for faith to stay vpon, and in disagreeing from the dreaming de-

Fox ibid.

Fox pag.  
1773.

termi-

250      *The Examen of Iohn Fox his*  
*terminations of the Popish Church, they most agreed,*  
*&c.* So wryteth Fox appointinge the vnity of  
his people as yow see, to consist in the disa-  
greeinge from vs, rather, then in agreeinge  
amonge themselues. And as for the Sacrament  
of Christs body hanginge vpon the Crosse,  
which Iohn Fox saith heere that some of his  
people, *did only graunt to be a Sacrament, and some*  
*more*, I know not what he meaneth thereby,  
nor how some could graunt this to be not  
only a Sacrament, but the only Sacrament of  
Christians. And yet Fox relateth yt heere as  
yow see, and seemeth not greatly to mislike  
yt, wherby yow may perceauce, that he and  
his people were wise alike in many things.  
And so much of them.

Phantasti-  
call do-  
ctrine al-  
lowed by  
Fox.

To. Hooke.  
Iohn Hal-  
lingdale.  
VWilliam  
Sparrow.  
Richard  
Gibson.

pag. 1772.

17. After these Confessors do follow other  
foure Martyrs, *Iohn Hooke, Iohn Hallingdale, V Vil-*  
*liam Sparrow*, and *Richard Gibson*. Of the first  
Fox wryteth no more words but these: *I read*  
*that in this present yeare 1556. vvas burned one called*  
*Iohn Hooke, a true wittnesse of the Lords truth at Che-*  
*ster.* And this is all that he hath of that his *true*  
*wittnesse of the Lords truth*, not telling vs any fur-  
ther, cyther what that truth was, for which  
he was burned, nor how truly he defended  
the same.

18. As for the other three, *Hallingdale, Sparrow*  
and *Gibson*, whome he calleth also *constant witt-*  
*nesses of Christ*; they were all three burned in  
Smithfield vpon the yeare 1557. after much la-  
bour in vaine taken with them, to instruct &  
reduce them. *Hallingdale* being a simple igno-  
rant

rant man, besides other particular heresies, stood resolutely vpon this point. *That generally* (saith Fox) *those that of late had byn burned* (vnder Fox pag. 1838. *Q. Mary*) *were no heretiks at all, but did preach truly the gospell, vpon whose preaching he grounded his faith and conscience, accordinge to the sayinge of S. Iohn in the 18. Chapters of his Reuelations vybere he saith, that the blond of the Prophetts and of the Saints, and of all that were slayne vpon earth was found in the babylonical Church. By vvhich* (saith Fox) *is vnderstood the Church, vvhich the Pope is head, &c.* Behould the franticke presumption of this ignorant artificer, who would needs proue out of the Apocalips, that all those that were burned in *Q. Maryes tyme* were true Saints of God, and that his faith and conscience was sufficiently grounded vpon them, and their preachings, without any further triall; and this for that they *were put to death by the Popes Church.* By which argument he may found himselfe also vpon the faith and preachings of the Anabaptists, and all other sectaryes burned by the same Church. But to go forward; Fox saith of his constancy in this assertion, that he being of B. Bonner further demaunded, whether he would perseuer, and stand in these his opinions, he made answere; *that he would continue and persist in them to the death, &c.*

*Hallingdale's faith grounded vpon the preaching of heretiks.*

19. And the very like course tooke the other two his companions Sparrow and Gibson, who had one circumstance more then *Hallingdale* to aggrauate their fault, which was, that they had submitted themselues before, and were fallen



William Sparrow a ballad-seller.

*Ibid.* col. 2.

The obstinacy of William Sparrow.

*Ibid.* col. 2.

fallen into relapse. *William Sparrow* was a seller and spreader of wicked and seditious ballads, and was conuincd of some in the open court as Fox also Confesseth. He granted (saith Fox) to the sixt article, that he did sell the said ballads then shewed and read before him, &c. And then being charged with his former submission made in the yeare before to the Bishopp: he answered: *I am sorry that euer I made yt, for yt was the worst deed that euer I did;* adding further vnto them: *hold vp your abomination so long as you can, &c.* And then being demaunded what ground of learninge he had, to cleaue to these his opinions, he made answere, and said; *that all the lawes now vsed* (meaninge the Ecclesiasticall lawes) *are naught and abominable, &c.* Thus farre Fox. Wherby you may perceauce what manner of people they were, that answered nothinge directly to any point demaunded, but only raged and rayled. And yet when *B. Bonner* asked this ballad-seller, whether he would not be content to be perswaded to change his mynd? he made answere (saith Fox) *that he would not go from his opinions;* and adding thervnto said: *That vvhich you call heresie* (speakinge to the Bishopp) *is good and godly: And if euery hayre of my head were a man, I would burne them all, rather then to go from the truth, &c.* So hee.

20. The same answers or very like, made the third companion of his crew, *Gibson*, but that in some things he was more arrogant and obstinate then the other two. For he refused to sweare before his ordinary *B. Bonner*, and denied

denied him to be his ordinary. And when the Bishop spake vnto him to put him in remembrance of himselfe; he said, *he could not beare the Bishops bablinge, boldly protesting and affirming (saith Fox) that he vvas contrary and enemy to them all, in his mynd and opinion, although he had aforesyme kept yt secrett, for feare of the law, &c.* And being told of excommunication, he said to the Bishopp: *blessed am I, that am cursed at your hands.* And for that many articles were objected by the Bishopp against him, about new heresies; he exhibited nine other articles or demaunds vnto the Bishopp most presumptuously, to be answered by him, conteyninge very fond and arrogant matters; *as, vvhether any man of vvhate state or calling so euer may vse Lordshipp or power ouer any man, for faithes sake, or secrecie of his conscience?*

Fox pag 1839.

The pride and arrogancy of Richard Gibson. *Ibidem.*

Gibson poseth his Bishopp.

Item, by vvhate euident tokens Antichrist may be knowne and his ministers? pag. 1839.

Item, vvhate the beast is, in the reuelation, that maketh vvarre vwith the Saints of God?

Item, vvhate the gorgeous and glitteringe vvhore of Babylon is, &c. And other the like demaunds appertayning all to contumely and contempt, as yow see; wherby yow may perceauce the spiritt of those men, full dronken with hereticall pride and obstinacy. Of whome yet Fox concludeth this story, with these patheticall words: *Thus this valiant souldiar fightinge for the gospel and sincere doctrine of Gods truth and Religion, against falshood and error, vvas committed vwith his fellowes vnto the secular power, &c.* And thus much of them.

*Ibid. col. 2.*

21. There followeth the yeare of Christ 1558. and last of Q. Mary; in beginninge wherof vpon this moneth are placed two Foxian Martyrs burned at Ipswich, *for the ghospell of Christ* (saith Fox) *and his euerlastinge testament*, to witt, *Alexander Gouch*, and *Alice Dryuer*, or rather *Alice Dryuer* and *Alexander Gouch*, for that the woman was the doctore of the man, which yet yow must note was not her husband, but a craftesman dwelling not farre from her, and by occupation (as Fox saith) a weauer of shredded-couerletts, who vsing to her house at *Grosberron* in Suffolke, was instructed by her in the new ghospell. And at length they two being taken togeather in a *Haygulse* (as he saith) by a Iustice of peace (no fitt place for such a coople to be conuersant togeather) they were carryed to the Assises at *Bury*, and from thence afterward sent prisoners to *Ipswich*. *Alexander Gouch* was about 36. yeares old, and *Alice Dryuer*, the wife of a certayne husbandman, was of 30. There is no mention at all of her husband, but only of this suspitious takinge of them togeather in the forsaide *Haygulse*; wherby a man may easily ghesse, how light a ghospellinge sister she was: yet doth Fox make such accompt of her, and of her rare learninge in the scriptures, as of no one sister more in all his history, settinge downe two large disputations which she had with *Doctor Spencer* Chancelour to the Bishop of *Norwich*, & other Doctores that assisted him; All which she brought to be dumme and mute, by her wife

942. 1557.

Alexander  
Gouch.  
Alice  
Dryuer.

Alice Dry-  
uer a fa-  
mous do-  
ctrix.

wise oppositions, answers, and alleaging of scriptures, yf yow will belecue Fox, who playeth also the notorious Reynard, and fraudulent companion in this, as in many other things: and so I thinke yow will say also, when yow haue heard the conferences, wherof heere I shall sett downe part in his owne words, and therby yow may make a ghesse of all the rest.

22. But yet before we enter to relate her disputations; yow must note, that at the forsaid asise of *Bury, where* (saith Fox) *she did boldly stand to confesse Christ crucified, desyinge the Pope with all his papisticall trash,* she likened Q. Mary then raigninge to Iezabell, *for vvhich her eares were cutt of immediatly* (saith he) *by commandement of Syr Clement Higham cheefe iudge, and she ioyfully yel-ded to the punishment, thinkinge her selfe happy, that she vvas accompted vvorthy to suffer any thinge for the name of Christ, &c.* So as now hauinge lost her eares for the liberty of her tongue, she came to dispute with the said Doctors at Ipswich without her eares in the forme followinge.

pag. 185  
col. 2.

Alice Dri-  
uers eares  
cutt of for  
vndutifull  
vwords.

23. First (saith Fox) she comminge into the place where she should be examined with a smylinge countenance, Doctor Spencer the Chancelor said: why woman dost thou laugh vs to scorne?

ibid. col. 88

Alice. Whether I do, or noe, I might well inough, to see what fooles ye bee.

Chancelor. Why are ye brought before me? and why are ye laid in prison?

The dispu-  
tation of  
Alice Dri-  
uer vwith  
D. Spen-  
cet.

Alice. Yow know yt better then I.

Chancelor.



Chancelor. No by my troth woman, I know not why.

Alice. Then haue ye done me much wronge, thus to imprison me, and know no cause why.

Chancelor. Woman, woman, what saist thou to the blessed Sacrament of the Altar?

At those words (saith Fox) she held her peace, and then a great Chuff-headed Priest standinge by asked her, why she answered not the Chancelor?

Alice. Why Priest (quoth she) I came not to talke with thee, but with thy maister. Yf thou wilt that I talke with thee, command thy Maister to hold his peace. And with that (saith Fox) the Priest put his nose in his capp and said no more.

Chancelor. Answere to that I demaund of yow.

Alice. I neuer read nor hard of any such Sacrament in the scripture.

Chancelor. Why? what scriptures haue yow read I pray yow?

Alice. I haue, I thanke God, read Gods booke.

Chancelor. Why? what manner of booke is that yow call Gods booke?

Alice. It is the old, and new Testament. What call yow yt?

Chancelor. That is Gods booke indeed.

Alice. And that same booke haue I read throughout, but yet neuer could find any such Sacrament there. Notwithstandinge I will grant

graunt yow a Sacramēt called the *Lords supper*. „  
 And seing I haue graunted yow a Sacrament, „  
 shew me what a Sacrament is? „

*Chancelor*. It is a signe. And then one *Doctor* „  
*Gascoyne* standinge by said: It was a signe of a „  
 holy thinge. „

*Alice*. Yow haue said the truth Syr: It is a „  
 signe indeed, I must needs graunt yt: and ther- „  
 fore seing yt is a signe, yt cannot be the thing „  
 signified also. „

*Gascoyne*. Then stood vp *Doctor Gascoyne* and „  
 made an oration with many faire words, little „  
 to the purpose, & in the end therof asked her, „  
 yf she did not beleue the omnipotency of „  
 God, and that he was able to performe what „  
 he promised? „

*Alice*. Yea truly. But I pray yow, did he „  
 euer promise that he would make the bread „  
 his body, in the Sacrament? „

*Gascoyne*. What say yow to *take, eat, this is* „  
*my body*? are they not his words? „

*Alice*. Yes I cannot deny them. But I pray „  
 yow was yt not bread, that he gaue them? „

*Gascoyne*. No, yt was his body. „

*Alice*. Then was yt his body, that they did „  
 eat ouernight. „

*Gascoyne*. Yea, yt was his body. „

*Alice*. What body was yt then, that was „  
 crucified the next day? „

*Gascoyne*. It was Christs body also. „

*Alice*. How could that be, when his disciples „  
 had eaten him vp ouer night, except he had „  
 two bodyes, as by your argument he had: one „

R they

Marke the  
 argument  
 of a spin-  
 cer against  
 a Doctor.

they did eate ouer night, and the other was crucified the next day. Be ye not ashamed to teache the people, that Christ had two bodies?

*Gascoyne.* With that *Gascoyne* held his peace, and made her no answere (saith Fox) for as it seemed he was ashamed of his doings. Then the Chancelor lift vp his head from the cullion, and commanded the gaylor to carry her away.

Alice Driuer triumpheth ouer the Doctors.

*Alice.* Now when ye be not able to resist the truth, ye commaund me to prison: well the Lord in the end shall iudge our cause, I wis, I wis, this geere will not go for good payment then, &c.

24. Thus farre Fox. And this was the end of the first disputation, wherin *Alice* the spinster sett vp (as yow see) and blanked both *Doctor Spencer* the Chancelor, and *Doctor Gascoyne* his assistant, as also the chuftheaded Priest with his nose in his capp, by her learned answers framed out of Fox his owne braine. For no man of wisdome will imagine (I weene) that *Alice Driuer*, though she were neuer so prachant & forward in heresie, and bold through the pride therof, could make such a conference of her selfe, with such learned men as the aforenamed were, especially yf yt be true, that she had lost her eares first for her intemperate speech; yet was her bragg of hauinge read the Bible throughout, fitt for a woman of her trade.

25. The two obiections which she is taught

to make before may seeme perchance to the simple and vnlearned, to haue some little shew of difficulty: the first that yf the Sacrament of the Altar be a signe, *yt cannot be also the thing signified: and that yf Christs disciples did eat his body really, in the supper, the same could not be crucified the next day vpon the Crosse*, these are (I say) two oppositions framed out of I. Fox his highe & deep diuinity, and attributed to the woman, as though she had vttered them of her selfe; which yet euery meane scholler amongst Catholiks can easily answere. For first wheras *S. Austen* saith; *that a Sacrament is a visible signe of an inuisible grace* (which Fox would make as though the Doctors of Ipswich had not bynable to bring forth) this definition, I say, is fully verified in the Sacrament of the Altar. For that albeit there be not the substance of bread and wyne, after the words of consecration; yet are there the externall accidents of bread and wyne, as colour, quantity, tast, and the rest, which are visible signes both of inuisible grace, receaued, (vvhether principally consisteth the trew nature of a Sacrament) and besides are signes of Christs reall body conteyned vnder them, and of his body in heauen remayninge their after an other manner, and of his death vpon the Crosse, and of the vnion of his mysticall body the Church, & other such misteryes signified therby as ancient Fathers do expounde & declare, and yet neuer any of them did heerby go about to exclude the trew reall presence of Christ vnder

The aun-  
syvere to  
Alice Dri-  
uers twō  
obicciōs.

Colligitur  
ex Aug. lib.  
de ciuit.  
cap. 5.



thesignes as Sacramentaryes do at this day, wherof we haue said more in the third Chapter of our reuew of disputations, in the end of this booke.

26. And as for the second point, touched by Alice Dryuer of Christs body receaued by Christ himselfe, & his Apostles the night before his passion, we say accordinge to the Catholike faith, that the same body of Christ our Sauour, that died on the Crosse, was eaten by his disciples (yea by Christ himselfe also)

*Hier. ep. ad  
Hedibid.  
quest. 2.*

the night before in the supper; *ipse comedens, & qui comeditur* (saith S. Hierome) he that was eaten was one of the eaters also: and yt was the selfe same body, though not in that sensible

*Iean. 6.*

fleshly shape, as the *Capharnaïtes* most grossely immagined, but exhibyted in another forme; and the very same that now is eaten dayly by infinite Christians throughout the world, and hath byn euer since his passion and resurrection, and shalbe to the worlds end; and yet this body is neyther multiplyed nor dimini-

*Chrys. hom.  
24. in 1. ep.  
ad Cor.*

shed therby: to which effect S. Chrysostome saith, *we eate now the selfe same body vvhich vvas crucified on the Crosse, vvhich vvas beaten and putt to death, vvhich the Magi did adore in the maunger, &c.* And

*Ibid. hom. 2.  
in ep. 2. ad  
Tm.*

againe in another place. *Eadem est oblatio, quam modo sacerdotes cuiuscunque meriti conficiunt, quamq; dedit Christus ipse discipulis suis.* It is the very

selfe same oblation, that our Priests now, though neuer so vnworthy do make, and vvhich Christ himselfe deliuered to his disciples.

*Ibidem.*

*Nihil habet ista quam illa minus:* this obla-

tion,

*Calendar-Saints.* (the moneth of Nou.) 261 *Chap. 15*  
tion hath nothinge lesse in yt, then that had, „  
vvhich vvas the true flesh and bloud of „  
Christ. „

27. Now then yf Iohn Fox and his ghospel-  
linge sister, haue not eyther so much faith as  
to belecue this, or vnderstanding to conceaue  
yt, no maruayle though she insulted so foo-  
lishely vpon the Doctors of *Ipswich*, sayinge,  
*that they must graunt Christ to haue two distinct bo-*  
*dyes, for that the one vvas eaten the night before, the*  
*other crucified the next day after.* But the Catho-  
like faith vvhich yeldeth so much to the om-  
nipotency of Christ, as to confesse and belecue  
that he can make his body, to be in many  
places at once, and to be receaued wholly of  
infinite people at one tyme, remayninge still,  
one, and the selfe same body; this faith (I say)  
hath no more difficulty in beleeuinge this ar-  
ticle, then diuers others as repugnant to vul-  
gar sense, and appearance of humayne reason  
then this. And so I leaue Fox and his woman  
to their infidelity, and shall go forward to re-  
cyte another disputation, which this his *Alice*  
had with the said Doctors of *Ipswich*, wherin  
he discouereth much more vanity, & humour  
of lyinge then in the former.

28. For first he bringeth in his *Alice* vantage  
and triumphing, that she had ouercome them  
the day before. Yesterday (saith shee) I asked  
yow vvhata Sacrament vvas, and yow said  
yt vvas a signe, and I agreed thervnto, confir-  
minge the same vwith the scriptures, and now  
yow come, and aske me againe.

A second  
disputatio  
of Alice  
Driuer  
vwith the  
Doctors  
of *Ips-*  
*wich.*

Chancelor. Thou lyeſt, naughty woman, we did not ſay that yt vvas a ſigne.

Alice. Why Maiſters, be ye not the ſame men yow vvere yeſterday? vwill yow eat your owne vvords? are ye not aſhamed to ly before all this multitude?

Gascoyne. Then ſtood vp Doctor Gascoyne, and began to talke of the Church, &c.

A good doctrix that knew not the vvord Church to be in the ſcripture.

Alice. I pray yow, vvhere fynd ye this vvord Church vvrytten in the ſcriptures.

Gascoyne. It is vvrytten in the new Teſtament.

Alice. I pray yow ſhew me the place.

Gascoyne. I cannot tell the place, but there yt is.

Alice. I thought ſo much indeed, that yow vvere little acquainted vvith the new Teſtament: ſurely yow be a good Doctor.

Gascoyne. I am as good a Doctor as yow.

Alice. Yow may vvell know I thanke God, that I haue exerciſed the Bible, els could I not haue answered yow (to Gods glory be it ſpoken) as I haue done.

Ibid. col. 2.

Fox. Thus ſhe put them all to ſylence, that one looked on another, and had not a vvord to ſpeake.

Fox a more ſoole then all the reſt.

Alice. Haue ye no more to ſay? God be honoured, yow be not able to reſiſt the ſpirit of God in me a poore vvoman. I vvas an honeſt poore mans daughter neuer brought vp in vniuerſityes, as yow haue byn, but I haue dryuen the plowgh before my Father many a tyme I thanke God; yet notwithstandinge in defence

defence of Gods truth, and in the cause of my maister Christ, by his grace, I vwill sett my foote against the foote of any of yow all, in the mayntenance, and defence of the same. And yf I had a thousand liues, they should go for payment therof, &c.

Alice her  
foote a-  
gainst any  
Doctors  
foote.

29. Thus farre Fox. And I haue thought good to put downe these two conferences more at large, that therby yow might perceaue his veyne in vauntinge and lyinge, for settinge forth the veyne glory of his ghospellers: and yet had he not witt sufficient to see vvhat is for him and vvhat is against him. For vvhat can be alleaged more ridiculous, then for Alice Driuer to stand vvith the Doctors that the vvord Church vvvas not to be found in the new Testament, which almost is found in euery Chapter, or that none of them could shew any such place, or that they vvould deny that vvwhich they had said the day before, that the Sacrament vvvas a signe? (except they meant an only bare signe) or vvhat can be diuised more presumptuous and intolerable, then this last glorious speach of this his foolish ghospelling sifter, affirming that she had vanquished those Doctors by the scriptures? and that the spiritt of God spake in her, and that she would sett her foote to any mans foote vvhatsoeuer, and other like fooleryes; vvwhich, yf Fox had had any one dramme of vvitt or discretion, he vvould neuer haue brought forth in this place as to her prayse; of vvhome he addeth in the end, that lastly she vvvas burned at Ipswich, together vvith

Conside-  
rations  
vpon the  
former in-  
solency.



Alexander Gouch the couerlett-weauer before mencioned, vvho vvvas taken vvith her in the hay-mowe; of vvhome Fox speaketh very little, but, that he vvvas constant, denyinge the reall presence in the Sacrament, accordinge to the doctrine deliuered by Alice Dryuer, vvith vvhome he vvvas condemned, & burned at Ipswich the fourth of Nouember 1558. And so much of them.

30. In this same yeare 1558. Iohn Fox appointeth vs out three other Martyrs burned at Bury in Suffolke vpon one day, though he allow them diuers dayes in his Calendar; but in relatinge their Acts and Gests he only telleth vs their names: to witt, Phillipp Humfrey, Iohn Dauy, and Henry Dauy his brother, addinge these words; that these three good men suffered martyrdome at Bury for the true testimony of Iesus Christ, and that Syr Clement Higham a fortnight before the Queene died, did sue out a vvyte for the burninge of these godly & blessed Martyrs. And this is all which he vvyreth of them.

31. The last that vvvere burned in this moneth and yeare, and in the vvhole raigne of Q. Mary (that died vpon the 17. day therof as is knowne) vvwere fīue at Canterbury, three men and two vveomen not aboue six dayes (saith Fox) before the death of Queene Mary, vvwhose names are Iohn Cornford of VVortham, Chrystopher Browne of Maidstone, Iohn Hurst of Ashford artificers & poore labouring men, togeather vvith Alice Snoth, and Katherine Knight spinsters and labouringe vveomen: of all vvwhose condemnations and articles Iohn Fox wryreth

Fox ibid.  
col. 2.

Philipp  
Humfrey  
Io. Dauy.  
Henry  
Dauy.

Fox pag.  
1859.

Io. Corn-  
ford.  
Christo-  
phor  
Browne.  
Io. Hurst.  
Alice  
Snoth.  
Katherine  
Knight.

teth thus: The matter vvhy they vv ere indged to the fire, vvas, for beleeuinge the body of Christ not to be in the Sacrament of the Altar, vnles yt be receaued: saying moreouer, that vve receaue another thinge also besids Christs body, vv hich vve see, and is a temporall thinge, accordinge to S. Paul. The things that be seene be temporall, &c. This was their first article, vv hich of likelyhood, neyther they themselues vnderstood, being simple people, nor Iohn Fox that relateth the same; for partly this article fauoureth of Lutheranism, acknowledginge the body of Christ to be in the Sacrement *in vsu*, when yt is vsed or receaued; and that with Christs body we receaue also some temporall thing, to witt bread: whervnto notwithstandinge the place of S. Paul to the Corinthians is most absurdly applyed.

Fox pag.  
1862.

2. Cor. 12

Most absurd  
ap-  
plyinge of  
scripture  
by ignorant  
people.

32. For that S. Paul talking of the glory and benefitts of the life to come, and comparinge them with those of this life, said: *Qua enim videntur, temporalia sunt, qua autem non videntur, aeterna.* Those things that are seene with our eyes, in this world, are durable for a tyme only: but those things that are not seene with the eyes of the flesh, but hoped for in the next life, are euerlastinge. Now, vv hat application may these vvords haue (I pray yow) to the purpose heere alleaged by these fond heretiks? to witt, that for so much as the things of this life are visible, and the things of the next life inuisible, therefore must there bee as well the substance of bread in the Sacrament, as the body of Christ, accordinge to the Lutherans opinions,

2. Cor. 4

nions, for that they see the accidentes: Do yow not see how these people that talke nothing but of scriptures, do abuse scriptures, when they come to alleage them euery one to their owne purpose?

33. But let vs heare some other articles together with their reasons out of the scriptures: Item (saith he) they were condemned for confessinge that an euill man doth not receaue Christs body; because no man hath the sonne, except yt be giuen him of the Father. How hangeth this together yow? But heare further. Item for sayinge (saith Fox) that yt is idolatry to creep to the Crosse, for that S. Iohn saith: Little Children beware of images. And by these few places of scripture so fondly alleaged and applied by these ignorant sectaries, for reasons of their hereticall assertions, a man may see what people they were, and how learnedly and fittly they alleaged the scriptures, amonge whome the weomen were euer lightly the most forward; And Iohn Fox telleth vs heere a wonderfull tale of Katherine Knight alias Tynley, one of this company, how shee became first to be a scripturian; she felt (saith he) vpon this place of scripture in Ioel the prophet, vvhich she had seene, not by readinge of the scriptures (for she had yet in manner no tast of religion) but she had found yt by chance in a booke of prayers: I will powre out my spiritt vpon all flesh, and your sonnes and your daughters shall prophesy; your old men shall dreame dreames; and your young men shall see visions; and vpon the maydes, and vpon the seruants in those dayes I vwill powre out my spiritt, &c. VVhich place

*Iuan. 6.*

*Fox pag.  
1262.*

*Ioel. 2.*



place of scripture after she had shewed to her sonne Robert Tynley dwellinge in Maydstone, and he had expounded the same vnto her, she began to take hold of the ghospell, growinge more and more in zeale, and loue therof, and so continued vntill her martyrdome, &c. Thus wryteth Fox of one of his prophetisses, how she came to take hold of the ghospell, to prophesie, dreame dreames, see visions, and to assure her selfe that she had the same spiritt of God in her.

Hovv Katherine Knightbecame first a ghospeller, and to know that she had the spiritt in her.

34. Of the other vvoman also *Alice Snoth* he telleth another tale, that she being at the fire side, called for her God-fathers and God-mothers, asking them; *vvhat they had promised for her at her baptisme? and then immediatly (saith Fox) she rehearsed her faith, and the Commandements of God, and required of them ys there vvere any more that they had promised in her behalfe? And they said no. And then said shee: beare witnesse then, that I dy a good Christian vvoman, &c.* This heroicall act recounteth Fox of his maid *Alice Snoth*; and as though by this he had giuen a great blow to B. Bonner, that in his articles and interrogatoryes was wont to aske, why they departed from the faith wherein they were baptised; he maketh this note in the margent: *Heerby B. Bonner may see that the Martyrs died in the same faith, vvherin they vvere baptized, by their God-fathers and God-mothers.*

*Ibid. col. 24*

Fox his tale of Alice Snoth.

Fox *ibid.*

35. But who doth not see the folly of this marginall note? For B. Bonner meant the ancient Catholike faith, wherein they for the most part and all their ancestors were baptised; and for their perseuerance in that faith did



did their God-fathers & God-mothers make their promises. And yf *Alice Snoth* had rehearsed or professed that faith to her God-fathers and God-mothers at the fire side, she needed not to haue byn burned; and so Fox (yow see) playeth the foole in this place, both in text & margent, as he doth also in tellinge vs finally; that vwhen his forsaide five Martyrs vvere excommunicated, & separated from the Church by sentence of *B. Bonner*, they excommunicated him and his part againe, beginninge their sentence thus:

Fox his  
Martyrs  
do excom-  
municat  
their Bif-  
hops.

Fox pag.  
2862.

39. *In the name of our Lord Iesus Christ sonne of the most mighty God, and by the power of his holy spirit, &c. VVe do giue heere into the hands of Sathan to be destroyed, &c.* And vvith this they vvvent to the fire; vvhere vve leaue them togeather vvith their curse, vvwhich no doubt fell vpon themselves for their owne vvillfullnes. God blesse vs from all such obstinacy in blyndnes: And so an end of this moneth, remittinge the comparison, as in the former, vnto that vvwhich hath byn declared in the first two or three monethes.

*The ende of Nouember.*

O F

## OF THE LAST MONETH, VVHICH IS DECEMBER;

VVhat Martyrs and Confessors it compre-  
hendeth of Fox his Church;

*And that the number of Confessors therein is greater then  
of Martyrs, vvherof K. Edward the sixt is the  
last, and shutteth vp this moneth and  
vvhole Calendar.*

### C H A P. X V I.

#### §. I.

**T**HIS moneth being the last of all the  
twelue, Iohn Fox his store of Martyrs  
grew thort, either forrayne or domesticall, and  
therfore leauinge siue dayes free to the old  
Saints of our Calendar (the greatest liberality  
that hitherto he hath vsed) which are, *S.*  
*Thomas* the Apostle, the *natiuity* of *Christ*, the  
feasts of *S. Stephen*, and of *S. Iohn Euangelist*, and  
*Childermasse* (for so he calleth the feast of the  
Innocents slayne by *Herod*): he so shuffleth to-  
geather all these old Saints, as he obserueth  
neyther the day, nor manner in his Calendar,  
which he found in ours: For that he placeth  
the feast of *S. Thomas* the Apostle (for example)  
vpon the 18. day which we celebrate vpon the  
21.; then thrusteth he togeather betweene  
the

the 21. and 22. dayes (not allowinge them any more roome) foure feasts, to witt, the *natiuity of our Lord, S. Stephen Martyr, S. Iohn Euangelist, and Childermas*: vvhich feasts vve do serue vpon 4. distinct dayes, to witt the 25. 26. 27. and 28. and the next day after, vvhich is the 29. is the feast of *S. Thomas of Canterbury* vvholly displaced by Fox, vvherat I maruayle not, consideringe his affection towards him; but why after him againe he should displace *S. Syluester* Pope of Rome, that baptized our *Constantine* the great, and vvas accompted so holy a Pope by all antiquity, I know not, except yt vvere to place *K. Edward* the sixt in his roome, a young head of a Church for an old.

2. But vve must beare all this tofinge and tormoylinge of Iohn Fox, and take vvhat he giueth vs: and so hauing allowed vs but three dayes in this moneth for fise so great Saints, as yow haue heard, and these also so disorderly allotted; all the other dayes vvhich are 28. he deuydeth out to his Saints, but yet so, as he giueth the more places to Confessors or rather Professors of his religion, vvwhether they haue suffered any thinge for yt or no. Which course yf vve vvould follow in framinge out a Catholike Calendar of this our tyme only (that is to say of English alone that haue suffered for their faith vnder one only Prince, to vvitt, the late Queene), vvho gloryed notvvithstandinge much in the stile of rare clemency; no man is there of discretion, that will not easily see and consider, that besides great numbers

numbers of excellent Martyrs, we might also sett downe Confessors twenty for one, to the number of those which Fox picketh out, both from at home, and from all forrayne nations, to furnish his Calendar in this kynd of Confessors.

3. And that which is most ridiculous of all, he gathereth them not only from all partes of the worlde, but also from all kynds of sects & professions, though neuer so different and repugnant in opinions amonge themselves, wherof I may giue yow sundry examples, euen in this one moneth. For he hath some vnder *K. Richard* the second, which were *Lollards*, as two gray friars, on the fifth day: some vnder *H. Henry* the sixth, as *Thomas Rhedonensis*, that was a Frenche Wickliffian vpon the 24. day; diuers vnder *K. Henry* the eyght, of diuers countreyes & sundry religions, as *Melanchthon*, a Lutheran, *Peter Martyr* a Zwinglian, *Martyn Bucer*, frend to both, *Erasmus Roterodamus*, frend to neyther, *Picus Mirandola* a zealous Catholike against them all: yea Fox fetcheth in a Iew also, put to death in *Constantinople*, for being conuerted to Catholike Religion, and standinge therein vntill death. So as Fox compoundinge his Calendar for this one moneth, of so different sorts and sectes of men, and religions; doth shew what he hath done in all the rest togeather. But now from this generality we shall passe to examen the particulars, according as euery ones meritt requireth, deuyding the same into two parts; the first shall con-  
teyne

What manner of Confessors Fox gathereth togeather of his Church in this moneth.



teyne the Martyrs and Confessors that haue suffered any thinge in this moneth, for Fox his Religion; the second shalbe of other certayne Confessors, or Professors that he put in only for honouringe his Calendar, vpon perswasion that they fauored somewhat his religion though they suffred nothing for yt.

*Of Foxian Martyrs and Confessors,  
that suffered in this moneth vnder  
K. Henry the 8. Qu. Mary, and other  
forraine Princes, for heresies. §. 2.*

4. The first two dayes of this moneth are assigned to *VWilliam Tracy Esquier Confessor*, and to *Peter Sapience Martyr*: and they seeme in his Calendar to be referred both to one yeare, to Witt, 1534. which was the 25. yeare of the raigne of K. Henry the eyght, but seekinge afterward for the said *Peter Sapience* his story in Fox his Acts and Monuments, I find nothing at all of him; nor the man so much as named eyther there, or in his Index of the whole worke. For which cause, and for that his said name soundeth not as though yt were English, we are driuen to thinke that he was some out-landish poore companion, whose name Fox did borrow to fill vp a place in his Calendar, puttinge out the noble virgin and Martyr *S. Bibiana*, whome he found in our Calendar vpon the second day of this moneth,

VWilliam  
Tracy.  
Peter Sa-  
pience.

neth, to make this his Martyr roome.

5. But as for the other squire *Tracy*, Fox wryteth that he was of *Totingdon* in Gloucestershire, and cominge to dy he made a certayne extrauagant Testament, with diuers words soun-  
dinge towards the new doctrine of Luther,  
which was freshly spronge vp in those dayes;  
and amonge other things he saith therein (as  
Fox relateh): *Touchinge the buryinge of my body,*  
*yt auayleth me not, vvhatsoeuer be done therunto, &c.*

*Tracy his*  
*hereticall*  
*Testamēt*  
*anno 1531.*  
*Fox pag.*  
*951.*

This draweth to *Diogenes* his religion, yf yow remember, who would be cast to the dunghill with a staffe by him. But what more? passeth he no further? yes. For presently after he proceedeth to speake against the meritts of good works, sayinge: *that a good man maketh good works,*  
*but good works do not make a good man, &c.* And other such things, tending to hereticall senses, as was easy to see. Wherefore the said Testament being brought (accordinge to order) to the Bishoppe of Canterburyes court by *Tracyes* sonne to be proued, after his Fathers death; the Bishoppe would not passe yt, but callinge a conuocation of Bishopps and learned men, adiudged the same to be hereticall, & so gaue sentence that the body of the said *Tracy* (ha-  
uinge proued belike that he was an heretike indeed) should be cast out of holy ground, and burned, and so yt was executed as Fox saith, vpon the yeare 1532. which is two yeares different from that he assigneth in his Calendar; and for this cause yt pleased Fox to make him a Confessor of his Church, as in like manner

*Ibidem.*

*Tracyes*  
*Testamēt*  
*proued he-*  
*reticall by*  
*the Archb.*  
*of Canter-*  
*bury.*

he made *VVickliffe* a Martyr before, for the very same cause; to witt, for being burned after he was dead, though yt be likely that the one felt as much payne as the other, in their burninge. But Fox hath authority to bestow the titles of Martyrs or Confessors as he pleaseth, and vpon whome he pleaseth, eyther with meritt or without. And so we will not stand with him in this point of *Tracyes* canonization, but passe to those that ensue.

6. Vpon the third day of this moneth, he placeth the festiuall triumph of martyrdome, of one *George Buckler*, otherwise named *Adam Damlipp*, who was hanged, drawne, and quartered in *Cales* for treason against K. Henry the eyght, as his processe do shew, and Iohn Fox confesseth; but yet for that he had byn an Apostata Priest, and had byn heretofore called before *B. Cranmer*, and other Bishoppes at *Lambeth* about the Sacrament of the Altar, and for denyinge the *reall presence* (for that the learned, godly & blessed Martyr *Cranmer* (saith Fox) *was then yet but a Lutheran*,) and for that at the same tyme, he deceaued the said Bishoppes, geuinge them the slipp, when he should haue appeared the second tyme before them (and this by warninge and collusion of *Cranmer* himselfe, betrayinge his fellow Bishoppes, and the Kings commission also, yf Fox say truly:) for this cause (I say) though afterward this *Damlipp* being taken againe and sent ouer to *Cales*, he was hanged, drawne and quartered for treason as hath byn said, and not burned

Adam  
Damlipp  
an apostata  
priest,  
hanged  
drawne  
and quar-  
tered in  
*Cales*, an.  
2545.

Fox pag.  
2115.

at all: yet will Fox needs haue him a Martyr,  
For thus he wryteth of his death.

7. At his death (saith he) *Syr Rafe Ellerker* pag. 1120.  
knight-marshall of *Cales*, would not suffer the  
innocent and godly man to declare eyther his  
faith, or the cause he died for, but said to the  
executioner; *dispatch the knaue, haue done*; and *Syr*  
*VWilliam Mote* a Priest being appointed there to  
preach, declared to the people how *Damlipp*  
had byn a sower of seditious doctrine, and al-  
beit he had byn pardoned for that by the ge-  
nerall pardon, yet he was condemned for  
being a traytor against the Kinge: to which  
when *Adam Damlipp* would haue replied, the  
foresaid knight-marshall would not suffer  
him, &c. *And so most meekely, patiently and ioyfully*  
*the blessed and innocent Martyr tooke his death, &c.*  
And thus you see Iohn Fox canonizeth Mar-  
tyrs at his pleasure, yea maketh them Inno-  
centes.

*Damlips  
death for  
treason.*

8. There follow vpon the fourth and fifth  
dayes in Fox his Calendar, first, *an old man of*  
*Buckinghamshire Martyr*, and then, *two gray friars*  
*Martyrs*. But of the friars, I find no narration  
afterward in Fox his Acts and Monuments:  
and accordinge to the yeare which he appoin-  
teth to their martyrdome, yt seemeth impro-  
bable, that they should be martyred in Eng-  
land that yeare, being 1381. which was the  
fifth of the raigne of *K. Richard the second*,  
when Wickliffes fauourers were in their ruffe  
and borne out by *Iohn of Gaunt*, Duke of *Lanca-*  
*ster* that ouerruled all, & Fox himselfe confes-

*Two gray  
friars said  
to be mar-  
tyred vn-  
der K. Ri-  
chard the  
2. 1381.*



seth that duringe this Kings raigne none suffered greatly for *VVickliffes* Religion; so as I know not where to find out these two friars in those dayes; nor I thinke Iohn Fox himselfe. But as for the *old man of Buckinghamshire*, (yf he be the same) Fox wryteth thus: *About vvhich yeare (to witt 1500.) or in the next yeare followinge, the 12. day of Iuly, vvas an old man burned in Smithfield, &c.* And this is all that I can find recorded in Fox his Acts and Monuments of any such old man; yet for that he agreeth here, neyther in day, moneth nor yeare, with that which he assigneth in his Calendar, yt putteth me in some doubt, whether he be the same or noe; albeit it be a very ordinary matter in Fox his Acts & Monuments, to differ in day, yeare, and moneth from himselfe in his Calendar, as often I haue noted before; and so no great argument can be grounded thereon to or fro.

9. Next after these three, ensue fve other each one occupyinge his day in the Calendar, to witt 3. Confessors, *Iohn Hilton, Iohn Coignes and Robert VVarde*, for that belike they were called to accompt for new opinions; and then two Martyrs, the first, *a scholler of Abbeuile in France* (as yt seemeth) as the other a *Iew* martyred in *Constantinople*. And as for the first 4. I canne find nothinge in all his Acts and Monuments of them, nether by way of his table or Index, or of the yeares he assigneth of their trouble, which are 1513. 1517. and 1522. But of the *Iew* martyred in *Constantinople* vpon the yeare 1528. he hath a short legend, ioyned with

The old  
man of  
Buckin-  
gamshire.  
Fox pag.  
671.

I. Hilton.  
Io. Coi-  
gnes.  
Robert  
VVarde.  
A scholler  
of Abbe-  
uile.  
A Iew  
martyr.

a pageant in print, wherein the Iew lyeth dead, and 2. or 3. Turks staring wickedly vpon him. But Fox doth not tell vs how the Iew was put to death, but only wryteth this: *There was a certaine Iew dwelling in the Citty of Constantinople, and there receauinge the Sacrament of Baptisme, vvas conuerted, and became a good Christian; vvhherof when the Turks vnderstood, they were vehemently exasperate against him, and fearinge least his conuersion should be a detriment to their mahemetical law, they sought meanes how to put him to death, vvhich in short tyme after they accomplished, &c.*

Iew martyred in Constantinople anno 1528. Fox pag. 886.

10. Behould heere the whole legend or narration of this martyred Iew. About whome I would aske of Fox, how he prooueth him rather to be his Martyr, then oures, if he were a Martyr at all? For that being conuerted in Constantinople in the tyme heere mencioned, yt is not like that he could be a Protestant, but rather of that religion, wherof Christians are in Constantinople, where they haue masse publickely, procesion with the blessed Sacrament, images in their Churches, and other such points, which in Fox his Religion is Idolatry and abomination. And how then doth he say that *this Iew became a good Christian, &c.* And so putteth him in for a Martyr of his Church? But this we must ascribe vnto the pouerty & impurity of his said Church, that taketh vp all scrapps whatsoeuer, and from whence soeuer to make vp a number. But now are we to passe from these petty Martyrs, to a famous Saint and Martyr indeed, that hath his festi-

*Richard  
Hunne  
marchāt-  
taylor ac-  
cused of  
heresy &  
sedition  
an. 1514.*

uall day vpon the 10. of this moneth, named *Richard Hunne* a marchant-taylor of London, who in the fifth yeare of the raigne of Kinge Henry the eyght (which was of Christ 1514, and three yeares before the beginning of Luther) was called before *Richard Fitz-James*, then Bishop of London, and accused of certayne articles to the number of six, tendinge partly to sedition and partly to open heresie: as for example, the first was that he had read, taught, preached, published, and obstinately defended; that payinge of tithes, *vvas neuer ordayned by God, but by conetuousnes of Priests*. Which was a speciall article of \* *V Vickliffe* to make Priests odious, as before hath bin shewed. The second article was, that *Bishoppes and Priests be the scribes and pharasees, that crucified Christ, &c.* The third, that one *Ioane Baker* abiured of many great heresies a little before, *vvas wrongefully punished by the Bishopp, for her opinions, vvhich he himselse (to witt Richard Hunne) offered to defend, &c.*

11. Vpon these articles & some other, partly denied by *Hunne*, and partly confessed & submission offered for them, he was commytted prisoner to *Lollards Towar*; & there some dayes after found dead hanginge vpon a staple of Iron, in his owne girdle of silke, and herevpon arose a great question, whether *Hunne* had hanged himselse for feare of future iudgement and punishment (especially hauinge a booke of his taken by the Bishopp, which had both these and more odious heresies in yt, as after shalbe shewed) or vvhether he vvas made away

*Fox pag.  
737.*

*\* Se before  
Cap. 3.*

away by the procurement of him, that had the cheefe commandement ouer that prison, which was an old aged man named *D. Horsey* the B. of London his Chancelor. In which controuerſie, *Iohn Fox* will needs haue yt that he was murdered, and conſequently alſo martyred. And for prooſe therof he dilateth himſelfe exceedingly, and alleageth diuers coniecturall reaſons ſett downe, as he ſaith, by ſome of the crowners queſt in thoſe dayes, who went vp, and found the body hanginge, as namely for that his countenance was faire, his head combed, his cap ſtanding right on his head, his necke leaninge to one ſide as broken, his eyes cloſed, the ſtoole ſtandinge by vpon a bolſter, and ſome other like probabilities, whervpon the ſaid crowners queſt, being ſimple men (as yt ſeemeth) were induced to thinke, that yt was not ſo likely that *Hunne* had hanged himſelfe altogether by himſelfe, but that he had ſome other help. And this in effect is ſaid on *Iohn Fox* his ſide, with diuers other allegations of examinations, letters, and wrytings tendinge to that purpoſe.

Allegatiōs  
of Fox for  
Hunnes  
murder.

12. But on the other ſide, *Syr Thomas More* firſt, and then againe *Alanus Copus* handling the matter; the former againſt *Tyndall*, the ſecond againſt *Iohn Fox* himſelfe, who in his firſt edition of his *Acts and Monuments* had ſet forth this *Hunne* for a very principall Martyr of his Church, for that he was one of the firſt that held new doctrines vnder *K. Henry the 8.* Yea a double martyr (ſaith Fox) for that he died both

*Syr Tho.*  
*More* and  
*Alanus*  
*Copus* de-  
ſend that  
*Hun* ſlew  
himſelfe.



for religion and Iustice togeather: Syr Thomas More, I say, who liued in those very dayes when the fact fell out, sheweth great authority and arguments to the contrary, which after yow shall heare. But *Alanus Copus* taketh vpon him to shew two things: First that the death of this *Hunne*, being very doubtfull for the causes which after shall appeare, yt is much more probable that he made himselfe away, for auoydinge greater punishment; then that any of the B. of Londons people should do yt, especially *Doctor Horsely* his Chancelor, flaundered therewith by Fox, and other heretiks. The second point is, that albeit yt could be proued, that he had suffered some violence in prison by the hands of some priuate men (as shalbe proued that he did not) yet could not that iustly be called martyrdom, no more then they are properly martyrs, that are slayne by theeues on the high way, but chiefly for that *Hunne* was giulty of many vile hereticall doctrines also, which Fox himselfe will scarce hold for tolerable, as after shall appeare. And these are the two points which the said *Alanus Copus* doth verifify.

The first  
prooffe of  
*Alanus*  
*Copus*.

13. And for prooffe of the first point he beginneth with the argument of *Cassius*, *Cui bono?* what commodity could the Bishops Chancelor or any other Catholike officer expect by committinge so foule a murder vpon *Hunnes* person? For as for his goods, they were all confiscate to the K., so as they, nor any of them could receaue any profit thereby; as on the

con-

contrary also no hurt or losse by his life. Neyther is yt so much as pretended by the aduersary, that he had any secretts to vtter against any of the Cleargy, wherby they should seeke to take away his life by so great iniustice. But yow will say perhaps, that yt was hatred, and reuenge that moued them, for that he had endeauoured to gett out a *premunire* against a Priest, that had sued him in the Archbishops Court for a mortuary, which *Hunne* pretended should haue byn donne in the K. Court. This *Alanus* proueth to be vayne, for that the temporall iudges hauing sitten vpon the case, had determyned, that yt belonged to the same Archbishops Court, which was thought no small cause of *Hunnes* desperation also, & induc<sup>ti</sup>o to this wicked fact, for that he saw himselfe abandoned by that iudiciall sentence, of all hope of reuenge which he had threatened.

14. And besides this, yf the Bishopp, and his officers had had so great hatred & desire of reuenge against *Hunne*, they had the occasion in their hands, which was to burne him for heresie, yf he had lyued; For that besides the former six articles which he had in substance acknowledged (though in some he had denyed the manner of vttering them) *he had collected*

13. more out of the prologue (saith Fox) of his English Bible, remayning in the Bishops hands: wherof the fifth is; that poore men and idiotts haue the truth of the scriptures, more then a thousand Prelats, religions men, and Clarke of the schooles. The eleuenth was; that the very body of Christ is not in the

*Sacrament*

For pag.  
736.

*Sacrament of the Altar.* The 12. that he damned the vniuersity of Oxford vvith all degrees and facultyes in yt, &c. Vpon which articles & other proofes, the said Richard Hunne after his death was condemned publikely of heresy, by a iudiciall sentence of the Bishops of London, Durham & Cales, & thervpon accordinge to Ecclesiasticall canons, his body was commaunded to be deliuered to the fire. For feare of which sentence in his life, and for greeife that he could not preuayle in his sute of *Premunire* against the parish Priest, that sued him for a buryinge-sheete or mortuary for his sonne, yt is presumed that he tooke that desperate course by help of the diuell to hang himselfe.

15. And yet for that he was welthy, and had a daughter married to one *VValpole* a marchant in London, that was of some power in the citty, and the most of his kinred and acquaintance being thought to be somewhat infected by him also with Wickliffian heresies (as diuers also of the *Crowners Quest* were suspected to be) they made a great clamour about his death both in the citty & court, for which cause the King did diuers tymes (saith *Syr Thomas More*) commaund the same to be examined; himselfe sometymes being present; And finally after all examinations made both by law and otherwise, the K. Attorney generall, gaue sentence for the acquitting of *Doctor Horsey* and others, that had byn called into suspicion for the same, which\* Fox also confesseth, but saith yt was vpon fauour and sollicitation.

New hereticall  
articles against  
Hunne.

Hunnes  
friends suspected  
of heresy.

tion. But none setteth downe the matter more substantially then *Syr Thomas More* himselfe, who was present, and then a Counsellour, and therefore yt is reason we should heare him. Wherefore he being asked of his friend (as in his dialogue he wryteth) whether he knew *Hunnes* matter well, or noe, he answereth thus: Forsooth (quoth I) so well I know yt from top to toe, that I suppose there be not very many men that know yt much better, for I haue not only byn diuers tymes present myselfe at certaine examinations therof, but haue also many tymes sunderly talked with almost all such, except the dead man himselfe, as most knew of the matter, which matter was many tymes in sundry places examined, but specially at *Baynards Castle* one day at great length, euery man being sent for, that could tell any thing about the same. And this examination was before diuers great Lords both spirituall and temporall, and others of the Kings Counsell, &c. I was present also at the iudgement giuen in *Paules*, whervpon his books and body were burned, &c.

*Syr Tho. Mores relation of Hunne, lib. 3. dial. cap. 15. pag. 235.*

16. Thus farre *Syr Thomas More*, addinge further, that hauinge vsed great diligence to search out the same; could neuer find but that *Hunne* made himselfe away, and that the par-tyes were guiltles, that were odiously slaundered therewith. Which only testimony of *Syr Thomas More*, made vpon his owne knowledge he being the man he was both in learninge, iudgement and tender conscience, and lininge

The authority of *Syr Tho. More.*



in that tyme, place, and dignity, wherby he might easily informe himselfe, is, and ought to be of more credit with euery discreet man, then a hundred of Fox his tales, made vpon coniecturall reasons only. But howsoever this matter was, for the manner of his death, certayne yt is, that he could not be a Martyr of Fox his Church, as *Alanus Copus* well proueth; partly for that he cōfesseth in this place, *that in most points, Hunne was a Papist, heard masse, and vsed his beads in the prison;* partly also for that diuers of those hereticall articles, wherein he differed from vs, and was condemned by vs (as before yow haue heard) do not agree with the doctrine of Fox his Church at this day. In which respect he wryteth in the margent of his text thus: *Hunne no full Protestant.* So as euery way, this our Fox sheweth himselfe a simple fellow, in makinge so great accompt of this Martyr, whome yet he graunted not to haue byn fully of his religion. Perhaps he may be at the full moone. And so much of him.

Reg. 743.

To. Tev-  
sexbury  
leather-  
seller.

17. Next vnto *Richard Hunne*, commeth in *Iohn Tewsexbury* martyr, a leather-seller of London vnder King Henry the eyght, who being infected with readinge certayne seditious books of *Tyndall*, especially that which he intituled: *The vvicked mammon* (vvhich booke conteyned nothings in effect, but an odious inuectiue against Bishops and Prelates of the Church) grew to be so willfull and obstinate, in likinge and approuinge therof, as being called before *Tunstall* B. of London, and brought

brought into open consistory about the same, he offered to defend all points of doctrine therein held, as yf yt had byn the ghospell. Whervpon he was examined of diuers particular articles therein cōteyned, as for example: *That the diuell holdeth our harts so hard, that it is impossible to consent to Gods law.* Whervnto he answered (saith Fox) *that he found no fault in yt.* Another article was; *that Peter, and Paul; and other Saints, that be dead, are not our frends, but their frends, whome they did help, when they were aliuē.* To that he said also, *that he found no yll in it.* Another was, *that euery one is Lord of whatsoeuer another man hath.* To that he answered (saith Fox) *what law can be better then that?* Another article was, *that the Iewes of good intent and zeale, put Christ to death:* To that he answered: *That yt is true, and the text is playne enough for yt, &c.*

Fox pag<sup>e</sup> 933.

Tyndalls opinions allowed by the leather-seller as also by Fox.

18. These and such like were his answers to diuers propositions, taken out of that mischeuous booke of *VVicked Mammon*. And he being at sundry appearances gently and charitably exhorted by the Bishopp, that for so much as he was a simple and vnlearned man, he should not stand so stiffely, in peculiar opinions; but he would not harken therunto, a long tyme, which greatly contenteth Iohn Fox, who wryteth thus vauntingly of this Martyr: *In all points of religion, he openly did dispute in the Bishoppes Chappell and pallace, and vvas so expert and prompt, in his answers, as Tonstall, and all his learned men vvere ashamed that a leather-seller should so dispute with them, vvith such power of the scriptures and hea-*

Fox pag<sup>e</sup> 934.

uenly vvifdome, that they vv ere not able to resist him, &c.

19. Thus wryteth Fox of the stoutnesse of his Martyrs for 2. or 3. of the first sessions, approuinge (as yow see) his hereticall doctrine, as well for the community of all things with the Anabaptists, as other blasphemyes before noted, to haue proceeded from the heauenly vvifdome of God. But (saith he) in the next session, he submitted himselfe, and abiured his opinions vpon the eyght of May 1529. and vvas inioyned pen- nance of bearinge saggots, &c. Notwithstandinge the same Iohn Tewexbury after two yeares confirmed by the grace of God, and moued by the example of Bayfield asforesaid, that vvas burned in Smithfield, did returne, and being apprehended againe, vvas condemned and burned also in Smithfield, &c.

20. And this is the story of Iohn Tewexbury the leather-seller; to whome Fox adioyneth two Confessors, Iames Gore that dyed in the prison of Colchester, for the right and truth (saith he) of Gods word; and VVilliam VViseman cloth- maker of London, that diceassed, in Lollards Tower, and was buried in the fields. And from these Fox passeth to his rubricate Martyr Iohn Philpott preacher, of whome now we must also speake in order, though with much breuity in respect of the tedious prolixity vsed therein by him.

21. First then this Iohn Philpott was a gentle- man borne of Worshipfull house in Hampshire, & afterwards brought vp in study of the Cyuill law in new Colledge in Oxford, for the space

Exhibid.

Iames  
Gore.  
Fox pag.  
1629. &  
1630.  
VVilliam  
VVisemā.

The story  
of Iohn  
Philpott  
burned for  
heretic.

of

of 6. or 7. yeares, where Fox noteth that he gaue himselfe to the study of tongues, especially to the Hebreue tongue, which he being a lawyer doth well shew, that euen then he was touched with some humor of new fancies, the Hebreue tongue being litle needfull to that profession. Afterward he trauayled into *Italy*, and *Rome*, & returning home Priest, got the aduouson of the Archdeacon-shipp of *VVinchester* through *B. Gardeners* fauour, by vertue wherof he gott also at length the presentment, when yt fell voyd vnder *Doctor Poynett*, who in *K. Edwards* dayes was intruded in *Gardeners* place, that was depriued by *Cranmer* and *Ridley*. In which depriuation, this *Philpott* also was a wittnesse & agent against *Gardener*, and reiected by him as more then halfe franticke or madd, or (to vse his phrase) *altered in his wits*: which humor was discouered in him diuers wayes, not only during the tyme of *K. Edwards* raigne, but also by his furious and phantastical behauiour in the conuocation-house in the beginnunge of *Q. Maryes* raigne, wherof yow shall heare more particulars afterward in the *Re-view* of the ten disputations: for that matters of religion being referred by *Q. Mary* to the said conuocation-house to be discussed first amonge themselves and the Ecclesiasticall persons, being the same yet that had byn in dignity vnder *K. Edward*, except some two or three that had byn committed before vpon speciall causes; they all subscribed vnto the Catholike articles proposed, and namely  
the

*Philpott*  
held for  
franticke  
by the B.  
of *VVinchester*.  
Fox pag.  
1229.



the reall-presence, Transubstantiation, and the sacrifice of the masse, except fīue or six, to witt Philips deane of Rochester, Haddon deane of Exceter, Philpott Archdeacon of VVinchester, Cheyney Archdeacon of Herford, Elmer Archdeacon of Stow, and one other (saith Fox) but what he was he declareth not.

Fox pag.  
1282.

The oppositions of  
six Protestants in  
the conuocation  
house,  
being the  
18. of Sep-  
tembre  
1553.

22. These halfe dozen then had licence to propose their doubts & arguments, & so they did for fīue or six dayes togeather, some Catholike man being alwayes appointed *ex tempore* to answer them, as Doctor VVatson, Doctor Morgan, Doctor Moreman and others; the prolocutor being Doctor VVeston: but when the Catholiks would haue had them to answer againe in their turnes, accordinge to promise, yt was \* refused by them; but as for Iohn Philpott, of whome the story is, he behaued himselfe so intemperatly, or rather impotently, in that assembly, as oftentimes by the prolocutor he was said to be fitter for bedlam, then for disputatiō. Among other things he made this Protestation there publicuely, *that in the Sacrament of the Altar Christ is not present in any wise: and this his sayinge* (saith Fox) *he offered to proue before the vvhole house, yf they listed to call him therevnto, yea before the Queens grace and her Counsell: and before the face of six of the best learned men of the house of the contrary opinions and refused none; and yf I shall not be able* (quoth he) *to mayntaine by Gods vvord that I haue said, and confound those six vvvhich shall take vpon them to vvithstand me in this point, lett me be burned vvith as many faggotts as be in London before*

Fox \* pag.  
1288.

Fox pag.  
1289.

before the court gates; and this he vttered (saide Fox) with great vehemency of spirite: but yt was indeed with great vehemency of folly or rather fury, for he was not the best learned amonge them, though perhaps, the lightest witted; and his fond assertion ioyned vvith his ridiculous vaunt, doth make the thinge more manifest; for that none of his fellowes will hold commonly and in plaine words, that Christ is not any wayes present in the *Sacrament*: nay most of them to delude the people, and to auoyde the cleare testimonies of the ancient Fathers will graunt in words, that his body and bloud are there *truly, substantially, naturally*, yea the very same body that he tooke of the virgin *Mary*, the very same blood that was shedd vpon the Crosse, as yow shall see oftentimes and ordinarily graunted by *Cranmer, Ridley and Latymer* in their disputatiōs, which we shall set foorth in the end of this booke especially in the fifth Chapter, of the ensuinge *re-viue*, where they answer the Fathers, and else where: and for example doe yow heare one place only of *Ridley* in his last examination before the Bishop of *Lincolne*: both yow & I (saith he) doe agree here-  
*in, that in the Sacrament is the very, true, and naturall body and blood of Christ, euen that which was borne of the virgin Mary, vvhich ascended into heauen, &c.*  
 Only vve differ in modo, in the vvay and manner of being, vve confesse all one thinge to be in the *Sacrament*, and dissent in the manner of being there, &c.

Philpotts  
 desperate  
 protesta-  
 tion.

Fox page  
 1598.  
 The disa-  
 greing of  
 heretikes  
 about  
 Christs  
 being in  
 the Sacra-  
 ment.

23. Thus he, which is a farr different thinge from that which *Philpott* auerreth, that Christ is

See before  
in the in-  
troductio.

no wise present in the Sacrament. And Fox him-  
selfe, that allwayes conformeth his assertion  
with those hereticall opinions which for the  
present he relateth, affirmed before, as yow  
haue heard, that Christ is present in the Sacra-  
ment, neyther *spiritually nor corporally*; but heere  
to conforme himselfe to Ridley saith the quite  
contrary, makinge this note in the margin;  
*Papists and Protestants in grauntinge the presence doe  
agree; only in the manner of being they differ*: Which  
yf yt be true then we ar agreed indeed, for all  
our controuersie is about the thinge yt selfe,  
to witt, whether the true body of Christ, the  
same which is in heauen, be truly & substan-  
tially in the *Sacrament*; and as for the manner,  
we graunt also that yt is a spirituall and Sacra-  
mentall manner of being there, farre different  
from that of Christs being in heauen, but yet  
the selfe same *true, reall & naturall* body; which  
yf Fox and Ridley do graunt heere truly, as in  
sound of words they professe; then are we  
agreed indeed; and then, what needed Ridley  
to haue gone to the fyre for this article, as he  
did; or what reason had Philpott to follow him  
therin, yf after they agreed in one opinion? or  
yf they were not (as by their words and con-  
trary assertions may appeare, the one holding  
Christ to be present truely, substantially and  
naturally; the other in no wise at all) then  
how madd a vaunt was this, that he would  
confound by Gods word six of the learnedest  
men of the Conuocation-house, that should  
oppose themselues against his assertion?  
amongst

Philpotts  
bragg in  
the Con-  
uocation  
house.

amongst which six, Ridley must be one as yow see, and Fox an other; and when they of the conuocation-house laughed at this his folly, he fell downe vpon his knees, cryed out, and wept, which was after obiected vnto him in his examinatio<sup>n</sup>s for a point of madnes, though Fox indeuour to excuse the matter sayinge; he fell into an exclamation, castinge vp his eyes towards heauen, and said: o Lord vvh<sup>t</sup> a vvorl<sup>d</sup> is this, that the truth of thy holy word may not be spoken, and abidden by, & for very sorrow & he auinesse the teares trickled out of his eyes. So Fox, but himselfe excuseth the matter otherwise afterward in his said examinations, sayinge that he vvept vpon them, as Christ did vpon Hierusalem, Scribes and Pharisees.

Fox pag.  
1285.

Fox pag.  
1658.

24. And no lesse distractedly, or rather furiously, did he behaue himselfe in his conferences afterwards, & examinations with the Bishoppes, especially in that vpon S. Andrewes day in the B. of Londons gallery, fise Bishops being present, and 9. or 10. Doctors and learned men besides, where conferringe with Doctor Morgan, that iested somewhat at the assurance of his particular spirite, wherof he had vaunted exceedingly, Philpott fell into plaine fury, so as Doctor Morgan sayinge: yow rage now; Philpott replied, thy foolish blasphemyes haue compelled the spirite of God; vvhich is in me, to speake that vvhich I haue said vnto thee, thou enemy of all righteousness. Morgan. Why doe yow iudge me so? Philpott; by thine owne wicked words I iudge thee: thou blynd and blasphemous Doctor, &c. and againe a litle after; I tell thee

Fox pag.  
1653.



plaine, thou art not able to answere that spirite of truth  
 vvhich speaketh vvithin me, for defence of Christs true  
 religion: I am able by the might therof, to driue thee  
 round about this gallery before me. And yf yt will please  
 the Q. Maiestie to heare thee and me, I vvill make thee  
 for shame to shrink behind the dore. Thus he; and  
 by this yow may know the mans veyne.

25. Fox setteth downe 14. seuerall examina-  
 tions or conferences had with him, partly be-  
 fore particular commissioners, partly with  
 the B. of London, and other learned men,  
 partly before the Lords of the Councell, part-  
 ly before many Bishops togeather, and this  
 both in priuate and publike, besides many  
 other conferences, which Fox affirmeth not  
 to haue byn wrytten. All which paine and  
 trauell was taken (no doubt) with him, in re-  
 spect of his worshippfull parentage, whereby  
 he was of kynne also to diuers of the Coun-  
 cell, as namely to the *Lord Riche*; who being  
 present at his sixth examination, tooke great  
 compassion of him to see so fond and willfull  
 a humor ouer-rule him; in so much as hauing  
 heard *Philpott* to make a large discourse of his  
 Church, different from the *Roman*; and percei-  
 uinge that after all was said and done, he and  
 his would rest vpon their owne particular  
 spiritts and iudgements, for triall of the true  
 Church; the said *Lord Riche* aunswered in  
 these words.

26. *Rich.* All heretiks doe boast of the spi-  
 ritt of God, and euey man would haue a  
 Church by himselfe, as *Ioane of Kent* (burned of  
 late,

late in K. Edwards dayes) whome I had my  
 selfe for a sennight in my house, after the  
 wryte was out, for her to be burned; where  
 my Lord of Canterbury (*Crammer*) & *B. Ridley*,  
 resorted almost dayly vnto her: But shee was  
 so high in the spirit, as they could doe nothing  
 with her, for all their learninge, but she went  
 willfully to the fire, as yow do now.

Speaches  
 betweene  
 the Lord  
*Rich.* and  
*Philpott* re-  
 lated by  
*Fox.*

*Philpott.* As for *Ioane of Kent*, she was a vaine  
 woman, I knew her well, and such vaine spi-  
 ritts be soone knowne from the true spiritt of  
 God; for that the same abideth within the li-  
 mitts of Gods word, nor stubbernely main-  
 taineth any thinge contrary to the word, as I  
 haue Gods word throughly on my side, &c.

*Rich.* By whome will ye be iudged? yow  
 demaunded euen now ten learned men of the  
 realme to deale with yow: what yf meanes be  
 made to the Queene that yow may haue your  
 request: will yow promise to abide their  
 iudgement?

*Philpott.* I will make your honors iudges  
 that shalbe hearers of vs.

*Rich.* Yea, but will yow promise to agree  
 to their iudgement.

*Philpott.* There be causes wherfore I may  
 not so doe, vnlesse I be sure they will iudge  
 accordinge to the word of God.

*Rich.* Oh, I perceauē yow will haue no man  
 iudge but your selfe, &c.

27. Thus they went on, as *Fox* relateth.  
 And by this litle tast, yow may imagine, how  
 all or the most part of the tyme was spent in

pag. 1658.

those large & many examinations with those kynd of men; which Acts notwithstandinge, ar not sett forth accordinge to the Originall in the Bishops Registers, as Fox heere confesseth. For he saith, *that they ar but slenderly handled therein, especially in behalse of the answeres.* So that yow muſt thinke, that all these conferences, are sett downe by Fox, accordinge as *Philpott* did wryre them with his owne hand; who we may be assured, would not giue the worst part to himiſelfe, nor the victory to his aduerſaries. And this is the credit of most of these large relations found in Fox, that they were wrytten by the partyes, who had most interest to lye, as before yow haue heard in diuerse narrations, as well of *Maundrell* the Cowheard, *Allerton* the Taylor, *Fortune* the Black-smyth; and others that wryte their owne triumphes.

28. Well then, after all conferences, examinations, exhortations, instructions, persuasions, and the like in vaine vsed; *B. Bonner* was forced to giue sentence against this man. And therefore comminge forth in publike consistory at *S. Paules*, vpon the 13. day of December anno 1557. hauinge first obiected diuers articles of heresie vnto *Philpott*, two were, that he had blasphemously spoken against the sacrifice of the masse, and *reall presence* of Christs body in the same. Whervnto *Philpotts* aunswere (saith Fox) in the register is this: *That as touchinge the sacrifice of the masse, and Sacrament of the Altar, I neuer spake against the same.* Vpon which words Fox maketh this note in the margent. *Heere cyther*

*Philpotts*  
anſwere  
qualified  
by Fox.  
pag. 1658.

eyther the register belyeth Maister Philpott, or els he meant, as not offendinge the law, therby to be accused, &c.

29. Thus patcheth vp matters Iohn Fox, and after few words he concludeth thus: Bon-  
ner then not able vvith all his learned Doctors to satisfie him (M. Philpott) fell to perswadinge of him, &c. But Philpott answered: yow, and all other of your sort are hypocrytes, and I vvould all the vvorld did know your hipocrisie, your Tyranny, ignorance, and idolatry, &c. Yow see heere this vncharitable answere, vnto the charitable persuation of the Bishopp. And yet further, a little after in his last examination, he said aloud before the people, answering to the Bishopp and his assistants in iudgement seat: God saue vs from such hypocrits, that would haue things in a tongue that men do not vnderstand.

Fox ibid.

Philpotts  
rayling v-  
pon the  
Bishoppes.

Bishop. VVhome do yow meane?

Philp. Yow, and all others, that be of your generation and sect, &c. And then turning him to the people, he further said: Oh all ye gentlemen, beware of these men and all their doings, &c.

Lond. and others Bishoppes. VVith vvhat can ye charge vs?

Philp. Yow are enemyes to all truth, and all your doings be naught, and full of Idolatry, sauinge the articles of the Trinity, &c. Thus farre Fox.

30. And after all this, and much more iniury receaued from him in words, the Bishoppes made him a new large exhortation, which Fox also setteth downe; but yt auayled nothinge; for he being in a furious veyne of rai-



linge and blaspheminge, rendered nothings but contumelious answers; as when the Bishoppes, which were London, Bath, & Worcester and Lichfield, asked him againe about the Sacramēt of the Altar, he answered: *If ye call yt the Sacrament of the Altar in respect of the Altar stone (vpon which yt is offered) then I defy your Christ, for that it is a rotten Christ, &c.* Behold this miserable blasphemous tongue, & what could the Bishops doe with such a tongue, but burne yt? And then (saith Fox) after other particular matters brought forth against him, especially after the comminge in of the Lord Mayor, the Bishoppes vvaixinge now vveary, &c. fell by fayre and flatteringe speach to perswade with him, &c. Thus much confesseth Fox, and yet complayneth of cruelty against him, for that after all, they condemned him to be burned. And thus much of him.

31. In the next place after Philpott, do follow two other Foxian Martyrs, Iohn Rough and Margaret Mering, burned together at one stake in Smithfield. Iohn Rough was a Dominican friar of Scotland, who runninge from thence into England in the beginninge of K. Edwards dayes, tooke a woman for his wife named Katherine, (for this is alwayes their beginninge as often I haue noted) and procured himselfe a benefice neere vnto Hull in Yorkeshire: but after Q. Mary was entred, he fled out of England into Frizeland, & there with his woman became a knytter of cappes, and when yarne fayled them (saith Fox) and other necessaryes for

Fox ihid.

Io. Rough  
a Scottish  
minister.

for their occupation, they returned both into England againe, and learninge out that there was a secrett congregation of Protestant brethren and sisters in London, he gatt to be minister therof, as before we haue \* shewed in the story of *Simpson*, that was deacon of the said congregation. Where also we haue made mention of a certaine vision that *Rough* had by night, of the said *Simpsons* apprehention, wher-vpon he cryed out twise to his vvoman; *Kate, Kate, my brother Simpson is gone, strike ffar and gett vp*: but himselfe being soone afterward taken at *Islington*, vvhere the congregation should meete, he vvvas brought before the Councell, and by them remitted to the Bishopp of London, to be proceeded against accordinge to forme of law in case of heretic. For which, after diuers examinations, he vvvas condemned and burned in *Smithfield* togeather with the forsaide *Margaret Meringe*, a poore busy prating vvoman of London, and sister of the same congregation; of vvhome *John Fox* vvryteth thus:

32. *Maister Rough* being cheefe pastor to the congregation (of vvwhich *Margaret Meringe* vvvas one) did not vvell like the said *Margaret*, as somewhat to busy, &c. Now vvhat they saw or vnderstood further in her, we know not, but this followed: *Maister Rough*, the friday before he vvvas taken, in the open face of the congregation did excommunicate her, out of the same company, and so seemed vvith the rest, to exclude and cutt her of from their fellowship

\*29. Marth  
cap. 7.

*Margaret Meringe* excommunicated by *Rough* the minister.  
*Fox pag.* 1342.

lowshipp and society; vvhherat she being moued, did not vuell take yt, nor in good part, but thought her selfe not indifferētly handled amonge them. Whervpon, to one of her frends in a heate she threatened to remoue them all, but the prouidence of God was otherwise, &c. Lo heere the fallinge out betweene the pastor, and the sheepe, and how B. Bonner made the attonemēt betweene them afterward, by burning them both at one stake. For Margaret was as froward in matters of religion towards the said Bishopp, as she had byn in points of discipline towards her Rough minister, that excommunicated her. For she auouched before B. Bonner (as Fox recordeth) *that the masse was abhominable before the sight of God, and before the sight of true Christian people; that yt is the playne cupp of fornication, and the vvhore of Babylon.* And that as for the Sacrament of the Altar; *she beleueed there was no such Sacrament, in the Catholike Church, and that she vtterly abhorred the authority of the Bishopp of Rome, vvith all the Religion obserued in the same Antichrists Church, &c.* And then being demaunded (saith Fox) yf she would stand to these her aunswers, she said: *I vvill stand to them vnto the death: for the very Angells of heauen do laugh yow to scorne; to see the abomination, that yow vse in the Church, &c.* And with this she went to the fyre. And what would yow do to such willfull people as these? or vpon what ground of knowledge could this madd obstinacy be founded? but only vpon selfe-will, as in the Anabaptists, Ioane of Kent, George

Paris,

Ebid. col. 2.

The infolency and obstinaey of Margaret Mering.

See Storr  
an. 4. & 5.  
Edwards  
sixth

*Calendar-Saints.* (the moneth of Decem.) 299 *Chap. 16*  
*Paris*, and the like, burned by the Protestants  
themselues. Wherefore let these people go  
into their place.

33. Next vnto these Martyrs, Fox setteth vs  
downe a ranke of halfe a dozen Confessors  
together, that occupy six seuerall dayes in his  
Calendar. The first three are *Thomas Tyler*, *Ma-*  
*shew VWithers*, and *John Dale*, all poore Crafte-  
men, that were in trouble for the new gho-  
spell vnder Q. Mary, vpon the yeare 1558. yet  
about the first two, Fox wryteth no story or  
declaration in his Monuments that I can find,  
but of the third, which is *John Dale*, he sheweth  
how that for a spitefull raylinge speech made  
publikely against the parson of *Hadley* his pa-  
stor, named *Maister Newell*, in the Church, and  
that openly, and in tyme of diuynе seruice, he  
was put into the common cage of the towne  
for three or foure dayes, and afterward sent  
by *Iustice Moyle* to the goale of *Bury*, where he  
died, and therby was made a Confessor.

Thomas  
Tyler  
Matth.  
VWithers.  
Io. Dale.

34. The other three were *John Glouer*, *VWilliam*  
*Playne* and *Elizabeth Lawson*, who, for their im-  
prisonment only for new opinions, are prefer-  
red heere by Fox to the dignity of Calendar-  
saints and Confessors. The first was impriso-  
ned at *Lichfield* and *Couentry*: the second in  
*London*, the third at *Bedfield* in *Suffolke*. And  
now how many Catholike Calendars vve  
might fill vp with people, that haue byn  
troubled and imprisoned for Catholike Re-  
ligion only vnder the gouernment of the last  
Queene, euery man may consider, yf vve  
would

I. Glouer  
VWilliam  
Playne.  
Elizabeth  
Lawson.

Fox pag.  
1556. 1927 &  
1877.



vould vvyte Acts and Monuments, as Fox hath done.

35. Neyther are his Martyrs, vvhich presently to these he adioyneth, of much more consideration, to witt *Nicolas Burton* an English marchant burned in *Syull* of Spayne for Zwinglian opinions, vpon the yeare 1562. and *Thomas Rhedon* a french Carmelite friar (though Fox make him an Earle in his Calendar) burned at *Rome* for Wickliffian heresies, aboue a hundred & twenty yeares before that againe, to witt *anno Domini* 1436. duringe the raigne of *K. Henry* the sixt of England, though of each of these Martyrs, Fox setteth forth a pittisfull painted pagent of their burninge and hard handlinge. The marchant (he saith) was taken in *Cadiz* by a familiar of the Inquisition, cast into prison, and after 14. dayes sent to *Syull*: But in the meane space, he so instructed (saith Fox) the poore Spanish prisoners in the word of God, that in short space he had vvell reclaymed sundry of them, &c. For vvhich he vvas afterward condemned and burned in *Syull*, as he had vvell deserued, yf he vvent about to infect vwith heresie, the inhabitants of that most Catholike countrey and citty. Though Fox his tale of his instructinge the prisoners vwith the word of God, hath no probability: For that such as are in prison for suspicion of heresie in those countreyes, are not suffered to cōuerse with other prisoners, as Fox imagineth, as it vvas permitted in *Q. Maryes* tyme in England, vvherof vve shall haue occasion to speake more afterward

Nicolas  
Burton.  
Thomas  
Rhedon.

Fox pag.  
286.

*Calendar-Saints.* (the moneth of Decem.) 301 *Chap. 16*  
ward in the 17. Chapter of this Treatise. And  
so much of *Burton*.

36. As for the Carmelite friar, *Rhedonensis*, Thomas Rhedonensis a French Carmelite friar burned at Rome anno 1436.  
(whome Fox in his Calendar calleth Earle;  
but it may be, it was of error, & that it should  
haue byn left to the other followinge, which  
is *John Picus* Earle of *Mirandula*) he telleth vs,  
that he goinge into Italy, and carryinge vvith  
him diuers books of *John VVickliffe*, *John Hufse*,  
and the like, thinkinge to reforme the friars of  
his order there, he was by them accused to  
the Inquisition of *Rome*, and there after con-  
uiction he was finally degraded and burned.  
Neyther are there any particularityes vvhich  
are vvorth the notinge in this behalfe. But  
now hauinge considered further, I find that  
Fox hath put this man twise into his Calen-  
der, both tymes vnder one yeare, to witt 1436.  
and therfore in this place I meane to leaue  
him out, especially for that the foolish madd  
fellow hath made such an embrullery be-  
tweene his Saints and Catholike Saints in  
this moneth, as that, except vve accommodate  
the matter amonge them, they cannot stand  
together, no, not the natiuity of Christ yt  
selfe, nor *Saint Stephen*, *Saint Iohn Euangelist*, nor  
*Saint Thomas* the Apostle can haue their due  
places, as before vve haue shewed more large-  
ly in the beginninge of this Chapter.

*The second part of this moneth, conteyninge seauen singular Confessors.*

§. 2.

37. Wherefore to draw to an end of this moneth and of the whole yeare, Iohn Fox assigneth vs for the last seauen dayes, seauen seuerall Confessors and Saints to furnish the same, which yf we consider them well, we shall scarce find any one of them all to agree with his fellow, or with Fox himselfe in all points of Religion. Their names are, *Picus Earle of Mirandula* an Italian; *Erasmus Roterodamus* a Flemminge; *Martyn Bucer*, *Paulus Phagius*, and *Philipp Melanchthon* Germans: *Peter Martyr* an Italian, and *K. Edward* the sixt of England. Of vvhome breifly vve shall speake in order.

The story  
of I. Picus  
Earle of  
Miradula.

And as for *Iohn Picus Earle of Mirandula*, yt is strange madnesse in Fox to bring him in for a Saint of his Church, being a man in all points so opposite vnto his Religion, as any man lightly that liued in his tyme; nor can I imagine, why the madd fellow should draw him vnto his Calendar, except yt were for that he was a great friend of *Friar Hieronymus Sauonarola* of Florence, whome before \* yow haue heard treated of, and haue seene him taken out of Fox his Calendar againe; and the like shall yow now heere of this *Picus Mirandula*, of whome (though Fox make him a Confessor

\* 3. May.  
cap. 9.

of

*Calendar-Saints.* (the moneth of Decem.) 303 *Chap. 16*  
of his Church in the Calendar) yet comming  
to his history of A<sup>c</sup>ts and Monuments, I do  
not find any sufficient narratiō made by him,  
of the A<sup>c</sup>ts and Gests of this *Picus*; but only *Fox pag.*  
that he nameth him amongst other learned *670.*  
men of his tyme, in the beginninge of the  
raigne of K. *Henry* the 7. But on the other side,  
there are against *Fox*, to proue him a foole in  
this point, many arguments. First the life of *Syr Tho-*  
the said *Picus* wrytten in English at large by *mas More*  
*Syr Thomas More*, in the beginning of his works;  
vvhich doth shew him in all things to haue *in the life*  
byn a Catholike, *of Picus*  
*Earle of*  
*Miradular*

28. There is another life also of the same  
man, vvvrytten in Latyn by *Franciscus Picus*  
nephew to the said *Iohn Picus*, vvherein the  
same thinge is most euidently proued, and  
that amongst other points, he declareth,  
that this Earle *Iohn Picus*, had a purpose  
(yf he had liued) to haue wrytten a great  
worke against all heresies and heretiks, that  
haue rebelled against the Roman Catholike  
Church, from the beginning of Christian Re-  
ligion vnto our dayes, but especially against  
such heretiks, whose reliques remayned in his  
tyme in diuers corners of the world, as *VVal-*  
*densians*, *V Vickliffians*, *Lollards*, *Huſſits*, and the like.  
Againe the same story sheweth, that euery fri-  
day in the yeare, this Earle *Picus* chastized his  
body in remembrance of the blessed passion  
of our Sauour, with fastinge, discipline, and  
other mortification; & that at his death, after  
receauing most humbly the blessed body and  
bloud

*Franc. Picus*  
*in vita Io-*  
*Pici-*



bloud of Christ, he would neuer let go out of his hand a certayne Crucifix, which he held, and therein for his speciall deuotion, which are no signes of a good Protestant. And finally that he had a firme intention to haue made himselfe a Dominican friar, yf he had liued, which he would not haue done, yf he had byn but lightly touched with any motions of Fox his faith.

*The. Mor.  
in vita Io.  
Pici cap. 4.*

39. And *Syr Thomas More* addeth further, that *Picus* had certaine reuelations from God about that vocation. And besides all this, are extant his owne wrytinges, that more clearly then any thinge els, shew him a Catholike: which wrytinges vould not haue byn permitted among vs, yf they sauoured any thing at all of heresie, so vigilant are the gouernours of our Church, and haue byn euer in all ages, to note and forbidd all books and wrytinges, that are but suspected to conteyne different doctrine from the vniuersall and Catholike, that is taught amonge vs, and that vvith very great reason as vve haue shewed at large in the

\* *VVarn word against Syr Francis Hastings and O. E.* And therefore to thinke that so many of *Earle Picius* his vvorks should be permitted amongst vs, yf they did conteyne any heresie at all, is great simplicity in Fox. For as the vvorks of *Erasmus Roterodamus* are forbidden for some errors, though he were no Protestant: (as presently shal be shewed) so vould these other also yf they gaue the like cause. Which is not so, but rather are permitted read and highly

\* *VVarn-  
ward. En-  
corint. 1.  
cap. 13.*

*Calendar-Saints.* (the moneth of Decem.) 305 Chap. 16  
 highly comended by Catholiks, namely those  
 of *Picus Mirandula*, as yow may see not only in  
 the two forsaide wryters of his life, *Syr Thomas*  
*More*, and *Iohn Franciscus Picus*, but also by a later  
 graue learned vvryter *Antonius Possevinus* of the  
 Society of I & s v s, in his *Bibliotheca Selecta*, or  
*Choice-library*, vvhere he maketh profession  
 to giue his censure of all authors that are  
 allowable, and speakinge of this *Ioannes Picus*,  
 he sheweth first, that he had his excellent lear-  
 ning most strangely by his only study and par-  
 ticular inspiration of God. And then talkinge  
 of his 12. learned and pious books wrytten by  
 him *contra astrologos iudiciarios*, against those  
 that fortell thinges to come by astrology, he  
 saith thus.

*Ant. Poss.*  
*seum. l. 1.*  
*Bibl. Selecta.*  
*cap. 38.*

40. *Picus Mirandulanus Princeps, duodecim libros*  
*sublimitate eruditionis referat, quibus istam, vt dixi-*  
*mus, astrologiam expugnauit. Picus Prince of Mi-*  
*randula*, made twelue bookes, replenished  
 with all height of learninge, wherby he ouer-  
 threw all this kind of Astrology iudiciary, as  
 before we haue said, &c. Neyther doth he  
 giue any worse censure of him and his works  
 then this, which he would not do, yf he had  
 wrytten conforme to Iohn Fox his new lear-  
 ninge. Yet true yt is, that *Earle Picus* being ex-  
 traordinarily forward in learninge, had cer-  
 taine phylosophicall controuersies with some  
 schoolemen, proceeding from his great sharp-  
 nesse of witt, but nothings tendinge to diffe-  
 rence of faith or matters of religion; which I  
 could wish we myght say truly of the second

*Ant. Poss.*  
*l. 15. c. 13.*

”  
 ”  
 ”  
 ”  
 ”

Whether  
*Erasmus*  
 were a  
 Protestant  
 or no?

man named in this ranke, to witt *Erasmus Roterodamus* who vpon like, though lesse sharpenes of wytt, and farre meaner knowledge in schoole diuinity (but yet more rash and confident in himselfe) passed further in his youth to reprehend and iest at certayne defects or abuses, as to him they seemed, then afterward in his old age, he receaued eyther comfort or credit therby, or could so easily remedy, as he saw the inconueniences and hurts that had ensued therof.

41. And this his case is; as yf some one or other in England, disgusted with some things that passe in gouernment, and offended with some particular magistrats or officers of the Prince; should speake or wryte so bitterly and contemptuously against the same, that albeit himselfe had no meaninge to condemne the whole gouernment, or to set other men in rebellion; yet others lighter, or worse affected then himselfe, and lyinge in wayte for such an occasion, should by his wrytings be animated to passe further, and to breake forth into open defection; and so after all the realme sett on fire and infinite slaughters, thefts, rapynes, sacriledges and other hurts commytted, the cause therof should be layd vpon the other mans wrytinge, who meant not so farre perhapps, but yet guilty of high cryme (no doubt) and great fault, for giuinge such occasion.

42. And in very like sort passed the matter with *Erasmus*, who seing himselfe better learned

ned (as he thought) then many others of his  
 tyme (especially in the tongues, and study of  
 humanity) and therby made high mynded,  
 (which is euer commonly the next stepp to  
 a downefall) pricked on also with emula-  
 tion against certayne religious orders, whose  
 vocation he had more rashely, then religious-  
 ly left; contemninge moreouer their manner  
 of schoole-study, which in great part he vn-  
 derstood not; and offended with their rude  
 speach; thought yt the best way for remedy in  
 the one, and some reuenge in the other, and  
 for ostentation also of singularity in them  
 both, to wryte bytterly, iest, and carpe freely  
 at whatsoeuer he listed. Which liberty of  
 speeche *Martyn Luther*, and his brood comming  
 soone after, and findinge yt in his wrytings,  
 they tooke occasion thereby to passe further  
 then yt seemeth *Erasmus* euer meant, whereof  
 ensued the prouerbe before mentioned, *that*  
*Erasmus layed the egges, and Luther hatched the scor-*  
*pions:* and as some others do note very fittly to  
 the purpose, to shew the beginninge and pro-  
 gresse of heresies. *Erasmus innuit, Lutherus irruit,*  
*Erasmus dubitat, Lutherus asseuerat.* Wherfoeuer  
*Erasmus* did but point with his finger, *Luther*  
 rushed vpon yt, where *Erasmus* did but doubt,  
*Luther* affirmed. So as vpon *Erasmus* dubita-  
 tions, *Luther* framed assertions and asseuera-  
 tions; And not only *Luther* and Lutherans,  
 but all the pestilent sect of new Arrians in our  
 dayes, began vpon certayne doubtfull ques-  
 tions, and interpretations of *Erasmus*, whether

The cause  
 of *Erasmus*  
 his disor-  
 derly vvry-  
 tinge at  
 the begin-  
 ninge.



such, or such places of scriptures vsed against them by the auncient Fathers, were well applyed, or no? Wherof yow may read at large in the forsaide *Posseuinus* in his *Bibliotheca*, and not only these *Arrians* and *Lutherans*, but all sects and sectaryes lightly that after rose vp, would needs perswade the world (as *Fox* doth heere of his sect of *Caluinists* also) that *Erasmus* was of their opinion, Church, and congregation, which though himselfe denyed most earnestly vpon euery occasion, yet would they haue yt not so beleeued.

*Posseu. in  
Biblioth. Se-  
lect. lib. i.  
cap. 20.*

All here-  
tikis dravv  
*Erasmus*  
perforce  
to their  
Church.

*Marianus  
Victorius in  
Scol. in  
S. Hier.*

43. And on the contrary side, *Catholiks* seeing his rash & temerarious wrytings, both in censuring the Fathers works, and other- wayes (in which kynd one author only noteth aboute 600. errors of his censuring *S. Hieroms* epistles) as also that all sects, and heresies founded themselues vpon him, wrote no lesse sharply against him, then against heretiks themselues, which himselfe seeing, was in a miserable plight, and could not tell what to say or do: yet tooke he this resolution to wryte against the head of all these sectaryes, to witt, *Luther* himselfe in the controuersie of free will, takinge vpon him to refute that brutish booke of his, intituled, *de seruo arbitrio*, of slauiish will; where amonge other things *Erasmus* wryteth thus, as *Cochleus* also relateth the same.

*Erasm. apud  
Cocleum  
in Domini  
1531. pag.  
268.*

44. Vide, quam sibi non constant hominum iudicia, &c. Behould how different mens iudgements are, *Martyn Luther* cryeth out, that I do not  
so

so much as vnderstand those things, that he  
wryteth against Papists, and that I do scarce  
conceyue these grosse and ordinary points,  
and so do say nothinge indeed to the purpose;  
but on the other side, the other side obiecteth  
against me, that Luther hath taken these his  
subtilities for the most part out of my books;  
but I say againe, the most that I wryte, I  
tooke out of the books of ancient Fathers: but  
as for Luthers books, yf yow take out of them  
exaggerations, reproches, iests, idle babblings,  
extrauagant speaches, exorbitant asseuera-  
tions, and other such things, that agree with  
Iohn Husse and VVickliffe and some other secta-  
ryes; there would little remayne of his owne  
for him to glory of: so that I for my part, am  
content rather to delight my selfe with these  
grosse things (as he calleth them), then with  
his subtilities to trouble the peace of all Gods  
Church, as he doth, and to sett one citty with  
another in tumult, the people with their  
Princes, and Bishops, and Princes with them-  
selues togeather by the eares: albeit I am not  
so dull neyther, as not to vnderstand those pa-  
radoxes of *Martyn Luther*, which coblers and  
spinsters can sing vnto vs without booke. And  
truly yf there were in his books nothing false  
and erroneous in doctrine, yet the vnbrideled  
liberty which he vseth of rayling, doth infect  
and poyson the mynd of his readers, especial-  
ly simple people, and doth breed nothinge els  
but schisme and diuision.

*Erasmus*  
iudgment  
of Luthers  
wrytings  
& spirititt.

45. This iudgement gaue *Erasmus* in those

dayes of Luthers spiritt & wrytinge: & when Luther waxinge angry with him, obiected atheisme, and that he beleueed nothinge indeed, but sought secretly to bring all religion in contempt by wrytinge on both sides (behold the misery that falleth on them, who are cold and indifferent in matters of Religion)

*Erasmus* being maruelously afflicted therewith, aunswereth thus: That which Luther obie-

cteth against me, to be an Atheist, and to endeavour to weaken all Religion by my wrytings, and therby to bringe in paganisme; is so foule a sinne, as yt belongeth rather to diuells, then to men; And I nothinge doubt that so impudent a slander will euer be beleueed against me, by any that hath read my works, or haue, by domesticall life, knowen my manners; would God I had so well kept his diuine commandements in life, as I am free & quiett in conscience, for those things that appertaine to faith, and beleefe. For touching my life and manners, I do euery day with sighes and sorrow of my hart cry to God for mercy, whome yet I do not desire euer to be mercifull vnto me, yf euer any least cogitation of Atheisme, or of this diabollicall purpose obiected to me by Luther, did euer so much as mooue my mynd. I do not say for weakening of all Christian faith, as he obiecteth, but yf I haue euer had cogitation to slyde away my selfe from the Catholike faith, &c.

46. Lo *Erasmus* his protestation for his constancy in the Catholike faith. But yet one place

*Erasmus*  
accused by  
Luther of  
Atheisme.

*Cocleus ib.*  
pag. 268.

*Erasmus*  
his protestation of  
being a  
Catholike.

place more I cannot omitt, out of his said worke wrytten for *free-will* against Luther, whereby yow may perceauē his opinion of him and his: *Certē multi Lutheri discipuli, &c.* Truly many schollers of Luther (saith he) are so vnapt to publike tranquillity, that the Turke himselfe is said to hate the Lutheran name, only for the hatred of sedition, and to haue forbidden them to liue in his dominions, though he tolerate with Christians, that are contrary to his doctrine. What should I recount heere the dissention that is amongst these ghospellers? their bloudy hatred? their bytter contentions, nay their singular inconstancy? Luther himselfe hauinge changed his opinion so often, & yet new paradoxes springe vp from him dayly? Of which dissention and inconstancy, what euery man ought to thinke, let vs learne, yf yow please, out of Luther himselfe, to the end, that this heretike with his owne sword may cutt his owne throte. *Christ* (saith Luther in his commentary vpon the fifth psalme) *doth not fight with heretiks any other way commonly so much, as by sendinge amonge them a certayne factious spiritt of dissension. For that by this discord amonge themselues, there followeth euer their owne ruyne and perdition.* Behould a notable prophesie of Luther concerning himselfe and his followers, &c,

*Erasm. l. 3. de libero arbitrio.*

Luther held for an heretike by *Erasmus.*

47. Thus farre are the words of *Erasmus* touching Luther, and Lutherans. By which yow may see, that Luther and he can hardly stand for Saints in one Calendar, as Fox heere



appointeth them, seeing *Erasmus* pronounced him for an heretike, as yow haue heard. But vvhhat of the *Zwinglians*? did *Erasmus* agree (thinke yow) any better with them? No truly. For in all his works he defended euer the reall presence in the blessed Sacrament, with great constancy; And liuinge in *Basill* amongst the *Zwinglians*, he euer said his masse very deuoutly to his last day; nor would he take any promotions or fauours offered by them, as both *Cochlaus*, *Surius* and others do testifie. And in particular *Surius* wryteth, that when certaine *Zwinglians* gaue out in diuers places, that he fauoured them, he purged himselfe by all meanes possible.

*Erasmus*  
euer de-  
fended the  
reall pre-  
sence.

*Sur. in hist.* 48. Hoc tempore (saith *Surius*) *Conradus Pellicanus*, &c. At this tyme *Conradus Pellicanus*, that of  
*anno 1526.* „ a Franciscan friar was become a *Zwinglian*,  
 „ and had in tymes past, whilst he liued a friar,  
 „ in *Basill* heard the Confessions of *Erasmus*, be-  
 „ gan to giue out amonge his secrett friends at  
*Conradus*  
*Pellicanus.* „ *Zuricke*, that *Erasmus* did fauour *Zwinglia-*  
 „ nisme: which slaunder *Erasmus* did presently  
 „ seeke to shake of by diuers wayes. But soone  
 „ after that againe, there was another *Zwin-*

*Leo Iuda.*

„ glian named *Leo Iuda*, who settinge forth a  
 „ German booke, did wryte therin, that *Eras-*  
 „ mus and *Luther*, did agree in tymes past with  
 „ *Zwinglius*: which thinge *Erasmus* tooke in most  
*Erasmus*  
 purgeth  
 himselfe  
 from fa-  
 uouringe  
*Zwinglia-*  
 nisme.  
 „ euill part, and albeit by his inconsiderate wry-  
 „ tings, he had giuen no small occasion of such  
 „ suspitions and speaches of him; yet certayne  
 „ yt is, that the *Zwinglians* could neuer draw

him

him to their opinions, though he liued longe „  
amonge them in *Basill*. And this very yeare, he „  
wrote an epistle vnto the *Heluetians*, that were „  
gathered togeather at *Badyn*, to purge himsele „  
from all suspition of fauouringe *Zwinglia-* „  
*nisme*, &c. Thus farre *Surius*. „

49. But *Erasmus* himsele doth best declare  
himsele, and his owne meaninge, especially  
towards the end of his dayes, when he now  
grewould, and saw what suspitious opinions  
men had of him, and namely in a certayne  
booke called: *Spongia aduersus Huttenum*: that is  
to say a sponge to wipe away the blotts of he-  
refy, which *Huttenus* had laid vpon him, where  
amonge other words he wryteth thus: *Ante* *Erasmus in*  
*triennium*, &c. It is now three yeares gone *spong. ad-*  
since I protested publikely, in a certaine addi- *uers. Hutte-*  
tion to familiar conferences had at *Louaine*; „  
that I was most auersed, and euer should be, „  
from the faction of these new ghospellers; „  
neyther am I only auersed from them my „  
sele, but do exhort also and procure all my „  
frends to be alienated from them, so much as „  
I can, &c. And in a certayne epistle to a frend  
of his, he wryteth thus: *Qui Luthero fauere vi-* *Eras. l. 16.*  
*dentur*, &c. Those that will seeme to fauour *ep. 11.*  
Luther, do endeauour by all meanes to draw „  
me vnto their parts, and those that are against „  
Luther, do seeke to dryue me into that faction „  
by preachinge more odiously against me, then *Erasmus*  
against Luther himsele. But I cannot be dry- *acknow-*  
uen from my settled mynd by any such diuise *ledgeth*  
or battery: *Christum agnosco, Lutherum non agnos-* *the church*  
*of Rome*  
*and not*  
*Luther.*  
*co*, &c.

co, &c. I acknowledge Christ, and I do not  
 acknowledge Luther, I acknowledge the  
 Roman Church, and her will I follow: what-  
 soeuer is opposite to the dignity of the Ro-  
 man Church, beleeeue most certaynely that  
 this commeth not from *Erasmus*, vnder what  
 title soeuer yt be carryed abroad.

50. Thus and much more hath *Erasmus* in  
 many parts of his works, to declare his owne  
 disagreeing with the sectaryes of our tyme; as  
 also to testifie, what a bad conceyte he had of  
 them both for their life and learninge. And as  
 for life, he wryteth his iudgement in diuers  
 places, as namely in his forsaide Sponge: *Cir-*  
*cumspice mihi populum istum Euangelicum, & obserua,*  
*&c.* Looke vpon this ghospelling people, and  
 consider whether there be lesse lasciuiousnes,  
 pride, couetousnes, and such like vices in  
 them, then amonge the papists, whome they  
 detest? bring me forth but one, whome this  
 ghospell hath made sober in dyett, of a ban-  
 chetter; gentle and meeke, of a fearce man:  
 liberall, of a rauenous or couetuous man:  
 gentle spoken, of a rayler: modest, of vnsham-  
 fast. But on the contrary I will shew yow  
 many, that by this ghospell are made worse  
 then they were before. It may be that yt is an  
 euill lucke to fall vpon the worse sort of  
 them, but truly yt neuer happened to me yet  
 to know any one man, that became not worse  
 by this ghospellinge. And besids this, when I  
 go at any tyme into their Churches, I do see  
 them come out from their sermons as posses-  
 sed

*Erasm. in  
 spong. ad-  
 uers. Hut-  
 tenium.*

*Erasmus  
 iudgment  
 of the ef-  
 fects of  
 the new  
 ghospell.*

fed with a wicked spirit, their countenance  
shewing anger & fearcenes, as souldiars com-  
ming from the warlike speach of a Captayne,  
exhortinge them to fightinge. Who did euer  
see one man in their sermons hitherto, eyther  
to shedd teares, or knocke his brest, or sigh for  
his synnes?

51. Thus wrote *Erasmus* vpon his owne ex-  
perience, liuing dayly with these ghospellers.  
And in another place he telleth many parti-  
culars of his owne knowledge also, as for ex-  
ample. *Noui monachum qui pro vna duxerit tres, &c.*

I haue knowne a monke who insteed of one  
wife, marryed three, and I know a Priest, that  
after he had married a wife, found out that she  
was marryed to another before. And many  
other like examples are heere related of the  
marriages of monks, & nunnes, who do leaue  
one another after marriage by the same law  
or right, wherby they married them. I will  
not name vnto yow a certayne Priest, whipt  
heere in *Basill* about the streets for his wic-  
kednes, being of the same profession that  
these ghospellers are; and when the execu-  
tioner had brought him without the gates of  
the citty after whippinge, and lett him go, he  
testified publikely, that after he once addicted  
himselke to that sect, he ran into all kynd of  
wickednesse. I will not say what he tould of  
the whole sect, &c. Hitherto are the words  
of *Erasmus*, wherby we may perceauie his good  
opinion of the Protestants in his dayes, and  
yet that was their primitiue Church, which

*Erasmus. l. ad  
fratres in-  
fer. Germa-  
nica.*

*VVhat E-  
rasmus re-  
counteth  
of the pri-  
mitiue  
Church of  
protestants.*

ought



ought to be the best, and those men wherof *Erasmus* speaketh had *primitias spiritus*, the very first fruits of that new spiritt, such as yt was.

52. And finally the longer *Erasmus* liued, the more he was alienated from these sorts of men, & entred more and more into himselfe, seemed sorrowfull for his former doings and vvyrytings, vvherby he might any vvay seeme, to haue fauoured or furthered them; but especially after the death and martyrdome of *Syr Thomas More* his dearest, and greatest frend, which happened in London vpon the yeare of Christ 1535. a little more then a yeare before *Erasmus* death in *Basill*; to vvhome the said good knight had often told in his life tyme, that his manner of vvyryting so scoffingly and dangerously in matters of Religion, vvould one day make his vvorks odious, & contemptible, and forbidden by the Church of God, vvwhich he saw in great part to fall out in his owne dayes, and vvvas incredibly afflicted therwith; And after the death of the foresaid *Syr Thomas More*, he neuer seemed to take ioy or comfort of this vvorld, but pyned away; And *Surius* wryteth, that he saw and read an epistle of *Erasmus* vvrytten vvith his owne hand, to a certayne charter-house monke about this tyme, vvhen he saw the vvorld go vvorse and vvorse, vvwhich declared vvell the affliction of his mynd, especially hauinge vnderstood that this monke his deare frend, was sore tempted by the heretiks to leaue his monastery, and to follow them. We shall set downe heere some vvords

The death  
of Syr  
Thomas  
More mo-  
ued great-  
ly *Erasmus*  
to detest  
heresie.

*Calendar-Saints.* (the moneth of Decem.) 317 *Chap. 16*  
vvords of the said epistle, as they stand in  
Surius:

53. *Vereor* (saith he) *ne imponant tibi quorundam* Sur. in hist.  
an. Domin.  
5536. pag.  
290.  
*præstigia, &c.* I am afrayd, least the deceyts &  
inchantements of certayne men do deceyue  
yow, vvho vvith gorgeous vvords do sett  
forth, and bragg of their Euangelicall liberty:  
Beleeue me, yf yow know how matters go  
abroad, yow vvould be lesse vvcary of the life  
yow haue taken in hand there. I do see a cer-  
tayne kind of men spronge vp, from vvhome  
my heart and soule do vehemently abhorre.  
I see no man made better, but all vvorse, for  
so many at least as I haue knowne; in so much  
as I am vvonderfully greeued now, that I did  
in tymes past, preach & set forth in my books  
the liberty of spiritt, &c. Diuers cittyes of  
Germany are filled vvith Apostatates and re-  
nagats of monasteryes, vvith married Priests,  
the most of them hungry and naked, but yet  
followinge sensuality, dancinge, eatinge, drin-  
kinge and swillinge; neyther do they teach or  
vvill learne; no sobriety of life, no sincerity is  
among them; vvheresoeuer they be, there all  
good discipline and piety is cast vnder foote.  
I vvould vvryte vnto yow more about this  
matter, but that yt is not safe to commyt such  
things to letters, &c.

*Erasmus*  
soule ab-  
horred he-  
retiks be-  
fore his  
death.

54. By this vve may vnderstand, that the  
poore man was not only in affliction of mind,  
but also in feare of body, for that he lyued a-  
mong heretiks at *Basill*, that began to rage, this  
yeare more then before; yet goeth he forward

*Ibidem.* in the same epistle sayinge: what ghospell-  
 „ berty is this, where yt is not lawfull for a man  
 „ to say his prayers? nor to sacrifice? nor to fast,  
 „ nor to abstayne from flesh? consider what can  
 „ be more miserable then these men, euen in  
 „ this life, &c. I would I were dead, but that yf  
 „ this little body of myne had neuer so small  
 „ strength to susteyne life there with yow, I  
 „ had rather lead your life, then to be the chiefe

*Erasmus*  
 vvisheth  
 himselfe a  
 carthusian  
 towards  
 the end of  
 his dayes.

in Cæsars pallace. Wherefore my most dearly  
 beloued in our Sauour, I do pray, beseech &  
 obtest yow, by our old frendshipp, yea by our  
 euerlastinge frendshipp, and by Christ him-  
 selfe, that yow will vtterly cast out of your  
 „ mynd that wearynes which yow haue con-  
 „ ceuyed, & do not yeld your eares to the pern-  
 „ cious fables of these men, who after they haue  
 „ drawne yow into the pitt of perdition, they  
 „ will yeld yow no help at all, but only scoffe at  
 „ yow. Thus *Erasmus*.

55. And now lett Iohn Fox glory of him, in  
 his Calendar, as a Confessor of his Religion.  
 Yf *Erasmus* were alieue againe; and should heare  
 that a Zwinglian or Caluinian wryter had  
 putt him into a Calendar for one of the Saints  
 of his sect, how would he haue laughed at yt,  
 seing he could not absteyne from laughinge,  
 that the Zwingliās in his daies began to make  
 Catalogues of their Saints, comparinge them  
 to the old Saints, and Martyrs of the Catho-  
 like Church: *Vix temperabam à risu, &c.* (saith  
 he) I could scarce hold my selfe from laughing, vwhen I  
 „ heard them compare themselves to Christ Apostles  
 and

*Erasm l. ad*  
*fratres Inf.*  
*German.*

*Calendar-Saints.* (the moneth of Decem.) 316 **Chap. 16**  
*and Martyrs, &c.* And againe. *Scio multos, non sine* ,,  
*visu lecturos, &c.* I know that many will not ,,  
 read without laughter, that these men do ,,  
 compare their Martyrs with the ancient Mar- ,,  
 tyrs of the Church, &c. So saith *Erasmus*. But  
 what yf he had read this story of Iohn Fox, *Fox ep. ad*  
 who doth not only compare, but preferre his *doctum le-*  
 Martyrs also, *forem.* before the ancient Martyrs, even the *pag. 6.*  
*best of them all, that be in the Roman Calendar?* for so  
 he saith in his Latyn epistle to the Reader, as  
 \* before we haue shewed.

\* *Supra*  
*cap. 2.*

56. Well this shalbe sufficient to declare &  
 make euident, that whatsoeuer other worthy  
 Saints Fox may haue of his Church or Reli-  
 gion, yet that *Erasmus* by no reason can be his;  
 of whome though the Catholike Church  
 haue giuen a grieuous censure, for his rash and  
 erroneous wrytings: yet may we hope that  
 by his last repentance, he hath obtayned re-  
 mission at the mercifull hand of almighty  
 God. And *Syr Thomas More*, *Beda Natalis*, and  
 some others of his friends, did exhort him  
 greatly to make a vew and retractation of his  
 works, after the example of S. Augustine, and  
 by his owne censure of them, to preuent the  
 censure of the Church; and some thinke, that  
 he meant so to haue done, yf he had lyued  
 some yeares longer, yet for that this is vncer-  
 tayne, we must leaue all to the iudgement of  
 God. And so inough of him. Now lett vs  
 passe to the other, that do follow him in the  
 Calendar.

57. There do follow for Saints vpon the 27.  
 and



Martyn  
Bucer.  
Paulus  
Phagius.

and 28. dayes of this moneth, *Martyn Bucer* and *Paulus Phagius*, two german married Priests, & the first a friar, who were with their wyues banished from *Strasburge* a Protestant Citty in Germany, where they had preached diuers yeares. The cause yow shall afterward heare, which fell out about the beginnunge of *K. Edward* the 6. his raigne, and so they were glad to haue the occasion to come into England, the refuge at that day for all such Apostataes; For that at the same tyme also, came in like manner two Italian friars, each man with his Woman, *Peter Martyr* and *Bernardine Ochinus*: The former two were sent to Cambridge to infect that vniuersity: the third to Oxford, & the fourth was left to preach in Italian at London, we shall speake somewhat of each one of them in order.

The com-  
ming into  
Englād of  
diuers A-  
postatates.

The story  
of Martyn  
Bucer.

58. First then as concerninge *Martyn Bucer* the chiefe Cambridge-Saint (for that of *Paulus Phagius* there is lesse to wryte, he being of lesse accoumpt, & dyinge quickly after he came to that vniuersity) yt appeareth by diuers wryters as well Protestants as Catholiks, that though *Bucer* were a man of great accoumpt among the new ghospellers at the beginning; yet through his inconstancy in turninge from one sect to another he lost much reputation in the end. *Surius* in his chronicles, doth more exactly then others, obserue his proceedings accordinge to the yeares; which heere breefly we shall runne ouer. First then he was by linage a Iew, and then made a Dominican friar,

Bucer a  
Iew by  
lynnage.

of

of quicke witt, and more then ordinary learninge, but inconstant and giuen to Sensuality; whervpon breakinge his vow of chastity, he tooke three weomen, one after another, for his wyues.

59. But his first manner of conuersion, *Surius* wryteth in this order, by the testimony of many graue wittnesse, as he saith: Soone after Luther had opened the way to new doctrines, *Bucer* went vnto him, to offer himselfe for a follower, and to leaue his habitt, &c. But for that he seemed not as yet thorowly perswaded, Luther asked him whether his conscience were quiett or no, in the new way he had taken in hand? Whervnto he answeringe no; the other said; *abi igitur & pugna contra hanc conscientiam, donec ea prorsus conticescat.* go and fight against this conscience of thine vntill yt be quiett, and repugne no more. And so he did, & therby became a perfect follower of Luther for a tyme, and was placed by him in a benefice; But some years after, he began to like better the sect of Zwinglius, and other Sacramentaryes, vnto whome he adioyned himselfe in such feruour of spiritt, as he inueighed eagerly both against Luther and his doctrine, vsinge very hard words against the same, as appeareth by an epistle of his to the cittizens of Norenburge, wherein he auoucheth, that the doctrine of Zwinglius vvas sent from heauen, and that the doctrine of Luther vvas new and quite opposite to scriptures, and in another epistle to those of Euslinga, he calleth the Lutherans *fanaticos*,

*Surius in  
Comment.  
an. Domini  
1526.*

”

”

”

”

”

*Sur. ibid.*

pag. 1526.

”

”

”

”

”

*Bucer in ep.  
ad Norenb-  
berg & Eus-  
lingens.*

*furymeros, furiosos, &c.* fanaticall people, swermerans; furious, and the like. Wherof yow may read also *Genebrard*, in his cronograghy, to the same effect.

*Genebr. in  
chron. an.  
1526. pag.  
446.  
Sar. in cō-  
ment. anno  
1529. pag.  
153.*

60. And furthermore *Surius* testifyeth, that wheras vpon the yeare of Christ 1524. a certayne Lutheran named *Ioannes Pomeranus*, had  
 „ wrytten certayne commentaries vpon the  
 „ psalmes, which worke *Luther* and *Melanchthon*  
 „ had highly commended by their seuerall pre-  
 „ faces, to the same; *Bucer* seeing that the said  
 „ worke was read with great applause, did  
 translate the said commētary into the Dutch  
 tongue, and impudently corrupted the same  
 in fauour of the Zwinglian heresie, namely in  
 the third psalme, makinge *Pomeranus* to seeme  
 a Sacramentary, wherof the said *Pomerane*  
 complayned publikely out of hand, by diuers  
 printed letters, both to *Brentius* and *Agricola*,  
 which letters are yet extant. And the very  
 „ same fraud vsed *Bucer* soone after, in transla-  
 „ tinge *Luthers* owne commentaries vpon the  
 epistle of *S. Paul* to the Hebrues, peruertinge  
 the same of purpose, as *Luther* himselfe did  
 complayne in his letters to his friends.

*The im-  
postures  
of Martyn  
Bucer at  
the begin-  
ning.  
Vide epist.  
Pomeran.  
ad Brent.  
& Ioannem  
Agric. an.  
an. 1526.*

*Vide epist.  
Luther. ad  
Typograph.  
Vuteberg.*

61. And this was the art of *Bucer* at the beginninge to sett forward the Zwinglian sect, for which being made odious to the Lutherans, he forsooke Saxony, & went to *Zuricke*, and other townes of the Zwitzers, persuading them (therby to be the more gratefull to them) that *Luther* did not differ indeed from them in substance of doctrine, but only in manner

manner and forme of speach, which neyther they would beleue, nor Luther yeld vnto, but denounced them euery where for heretiks, as before yow haue heard in his story, and shall againe after in the next chapter. Thus passed on *Bucer* vntill the yeare of our Lord 1536. (in which yeare *Q. Anne Bolen* was beheaded in England) at what tyme Luther calling a Synod at his owne house in *VVittenberge*, *Bucer* came thither with many other *Zwinglians*, and was by the authority and earnest persuasions of his old Maister Luther, & of other Lutherans there present, recalled and drawne backe from *Zwinglianisme* againe, and made to renounce the same publikely, as do testifie both *Functius* a Lutheran, in his chronicle of this yeare, and *Lauaterus* a *Zwinglian* in his Sacramentary history. And the Acts publike of the said Synod yet extant, do make it cleere: Yea *Bucer* himselfe afterward in his commentaries vpon the sixt Chapter of *S. Iohn*, and vpon the 26. of *Mathew*, doth aske forgiuenes publikely of God and his Church; *Quod multos Zuinglij heresi fascinauerat*, that he had bewiched many with the heresie of *Zwinglius*. &c.

A Synod in Luth. house at *VVittenberg* anno 1536.

*Bucer* recanteth *Zuinglianisme*.

62. Of this notable defection also of *Bucer* from the *Zwinglians*, maketh mention the forsaide *Martinus Crusius* his appassionate scholar, vpon the yeare 1551. wherein he died, saying: *Defunctus est Bucerus*, &c. *Bucer* died at Cambridge in England vpon the second of February in this yeare 1551. he hauinge byn

*Martinus Crusius* p. 3. annal. Sueu li. 11. cap. 25.

first of the opinion of *Zwinglius*, about the



„ Supper of Christ, did vpon the yeare 1536.  
 „ yeld to the sentence of Luther, togeather with  
 „ the ministers of *Sueuia*, and subscribed with his  
 „ owne hand: he was my maister and singular  
 „ benefactor, &c. So he. But he doth not tell  
 of his other changes afterwards, especially in  
 England, where he made shew to fauour  
 Zwinglian doctrine againe, according to the  
 humors of those that their gouerned, but lett  
 vs see yet some more of his behauiour, whilst  
 he remayned in Germany, before he entred  
 England.

Bucer  
 doubleth  
 betwene  
 both sects.

63. After *Martyn Bucer* had made his peace  
 with Luther and Lutherans, and returned so-  
 lemnely to their part against the Sacramenta-  
 ryes, he was much troubled by the said Sa-  
 cramentary party their friends, as though he  
 had betrayed them, and commytted Apostasy  
 from their religion: whervpon he gat him-  
 selfe to *Tigurine* aliàs *Zuricke*, the cheefe Zwin-  
 glian Citty of *Zwitzerland*, persuading them  
 that he could diuise a way of composition be-  
 twene them and Luther, as before hath byn  
 said: but they would not beleue him, nor  
 like of any such composition, but proceeded  
 on still against Luther. And finally vpon the  
 yeare of Christ 1544. (as\* before we haue no-  
 ted in the history of *Luther*) they set forth their  
 publike confession and profession against him  
 and all his, holdinge them for heretiks. Wher-  
 vpon *Bucer* being much greeued, retyred him-  
 selfe from thence to *Strasburge*, and Luther on  
 his part excommunicated them againe, with

\* 18. *Fdr.*

as grieuous a censure, as euer was giuen against any heretiks in the world.

64. But yet from this tyme forward, *Bucer* bare himselfe as indifferent betweene both sects, or as a mediator, to compose or vnite them togeather, as yow may perceauē by *Caluyns* letter of him to *Pharellus*, wherein he holdeth both *Bucer* and *Melancthon* in one predicament, as concerninge this point. But two yeares after this againe, he was forced once more to declare himselfe an open Lutheran, at the conference of *Ratisbone* appointed by *Charles* the Emperor, betwene Catholiks and Protestants of the confession of *Augusta*, vpon the yeare 1546. which was the yeare that *K. Henry* of England & *Luther* died, and *Charles* the Emperor began his warre in Germany. And in this Colloquy *Martyn Bucer* in the absence of *Melancthon*, & some other his fellowes, being procurator for the Protestants, there was on the other side one *Doctor Maluenda* a learned Spanyard, speaker for the Catholiks, who for more cleare proceedinge in the matter, caused first the Confession of *Augusta* to be openly read, which the Protestants had giuen vp vnto the Emperor, vpon the yeare 1530. for the grounded forme of their religion, wrytten by *Melancthon* and allowed by *Luther*, and all their followers. Which confession beinge publikely read, *Maluenda* demanded of *Bucer* & the rest, that seeinge there had byn many editions of this confession, whether they would stand to that which was

The Colloquy at  
Ratisbon.  
anno 1546.

read, and condemne all other wrytinges contrary to the same, as well their owne, as of other mens? Wherat *Bucer* at the first began to sticke and stagger, but at length being vrged, he said plainly, that he would so do for his part. Whervpon he confessed himselfe once againe a perfect Lutheran, as yow see, & condemneth all Zwinglian and Caluinian wrytings, that refuse the same; which yet is like he would not haue done, yf he had knowne that he should haue byn forced so shortly after to go into England, & teach Zwinglian doctrine there againe. Or at least to pretende to do yt, for that in his harte he is thought neuer to haue beleueed the same, especially in their principall article against the reall presence, for which cause he was left out of the publike disputation, held at Cambridge by *B. Ridley* about that matter, as after shall appeare.

65. I leaue to prosecute what passed in the said Colloquy at *Ratisbone*, remyttinge the reader to \* *Surius*, and other wryters, that do sett the same downe at more length, especially the particular absurdities, whervnto the forsaide *Maluenda* brought *Bucer* in disputation, though *Bucers* scholler the forsaide *Crusius* be not ashamed to write, that he did so contemne *Maluenda*, and his assistants; that while they framed their arguments, he wrote letters hither and thither to his friends abroad, and then answered them in a word or two, & turned to wryte againe, all the whole auditory lookinge vpon him. Which thinge how probable it is, euery man

*Bucer* confesseth himselfe a Lutheran the third tyme at the colloquy of *Ratisbone* anno 1546.

See the renewv of 10. disput. after c. 1.

\* *Sur* in comment. an. 1546.

*Crusius* p. 3 anal. Suenic lib. 2 c. 25.

man of iudgement will easily see, and therby discern the shamelesse pride of hereticall wrytings. And so much of that Colloquy.

66. From this speache of *Ratubone*, Bucer being wholly out of credit now, as yt seemeth, with the Zwinglians and Caluinists, retyred himselfe vnto *Argentina*, where the Lutheran sect bare rule at that day, and there the friar married one of his daughters vnto *Christophorus Sellius*, a minister of the same tribe and towne, as appeareth by *Crusius* in his story anno 1551. when he talketh of this sonne in law of Bucer, who with two other ministers of *Strafburge* *Hodio* and *Lendglinus*, *equitarunt* (saith he) *ad VVittenbergenses Theologos, de Concilio Tridentino deliberaturi*: they did ryde to *VVittenberge*, to conferre with the diuines of that Citty about the Councell of Trent, begon some 4. or 5. yeares before. And heere yow may consider what a goodly consultation this was, when 2. or 3. riding-ministers, take vpon them to deliberate of so great and graue a generall Councell, at that of Trent was.

*Crusius ib.*

67. But not long after *Bucers* returne to *Strafburge*, he and *Paulus Phagius* (who was another married Priest of the same Citty) were forbidden to preache any more, but rather to packe out of the towne, for their sedition, which the forsaide *Crusius* though greatly their freind, setteth downe in these words: *Argentina 2. Marty interdictū est Bucero & Fagio, ne amplius concionarentur, &c.* Vpon the second day of March anno 1549. prohibition was made at

*Crus. ibid. lib. 11.*

*annal. c. 23*



„ Strasburge to Bucer and Phagius, that they should  
 „ preach no more, whervpon the next day they  
 „ made their last sermons, Phagius his speech  
 „ was very graue and patheticall, out of the 7.  
 „ of Saint Mathew, and after his sermon he added  
 „ these words: 1. I was called hither, and to  
 „ the citty of Constance by order to preach.

Paulus Pha-  
 gius his  
 graue and  
 pathetical  
 speache.

2. I haue taught & preached according to  
 the confessiō of Augusta these 30. yeares past.

3. Yow subiects must be quiett, and at-  
 tempt nothinge by force, for vpholdinge the  
 office of preachinge.

4. The magistrates are not guilty in this  
 matter, they haue proued all they could for  
 vpholdinge all the ghospell.

5. Read diligently at home Luthers Bible;  
 admonish one another; remayne constant in  
 the knowne doctrine; keepe your children  
 hard to the Catechisme.

6. Young men, pray to God, for that he may  
 chance to heare yow sooner, then the elder  
 fort, that haue more synnes.

7. Keep your preachers as long as they liue,  
 in honor; thinke not that they remayne with  
 yow for their bellyes sake, the diuell perse-  
 cuteth them chiefly, who can do him most  
 harme.

8. No body hath conuined vs, that we  
 haue a false doctrine, out of the scriptures; but  
 wheras men deale with force, we must com-  
 mend all to God.

9. I am held for a seditious preacher, not-  
 withstāding I haue neuer set on any man, &c.

10. Pray

10. Pray God for me, that I remayne constant in all crolles, I am a man, Peter did also fall.

11. Yow Superiors, punish the exterior grosse vices of those that be vnder yow.

12. Read the 7. chapter of *Daniel*, the 15. of the first Epistle to the *Corinthians*, the 20. of the *Acts*, and the Epistle of *Iudas*, &c.

68. This is the graue and patheticall speech, which *Crusius* sayth, that *Phagius* had at his expulsion out of *Argentina*, and that himselfe was present when he spake these words, wherein he professed himselfe to haue bin a Lutheran, accordinge to the confession of *Augusta* for 30. yeares together; and now both he and *Bucer* were banished from thence for seditious preachers, not by Catholiks, but by Protestants themselues, which is euident by *Crusius*: for that he wryteth, that two other Lutheran Doctors, *Gaspar Hedio*, and *Ioannes Marbachius* (who afterward was superintendent of *Strasburge*, and set forth a terrible booke against all Sacramentaryes) were appointed to preach in their places. And albeit the day of their banishment was appointed the first of Aprill, yet went they not forth of *Argentina* (as *Crusius* saith) vntill the fourth of Aprill: *Interea namq; latuerunt domi Catherina Vidua Zelsij*; for that in the meane space they lay hidden, at home in the house of *Catherine* the widdow of *Zelsius*, teste hospita nostra *Froschefferina*, cuius sororem *Agnetam Phagius in matrimonium habebat*; the Wittnes wherof (saith he) is our hostesse *Froschefferina*.

See Sur. in  
commentar.  
anno. 1565.

*Crus. ibid.*  
l. 11. c. 23.

*chesserina* whose sister *Agnes*, *Phagius* had married, &c.

69. Lo heere the story of these two Apostles, or rather Apostates expulsion out of *Strasburge*, related briefly by their owne scholler. And from thence they came into England leading their sisters with them, and were sent to *Cambridge* to infect & pester that vniuersity, as before yow heard, teachinge for lucre sake, and for pleasinge those that were in authority at that tyme in our countrey, the Sacramentary sect; against which they had made protestation as yow haue heard, at their very departure out of *Argentina*. These then are the two famous *Cambridge-Saints*, vywhich Fox setteth downe for Confessors of his Church: Of which two, *Phagius* died soone after his cominge to *Cambridge* in the yeare 1549. but *Bucer* liued some 2. or 3. yeares after, to wite vnto the yeare 1551. Of his death men report diuersly. For that some considering his inconsistency in diuers sects, & that his linage was of the Iewes, & that in diuers questiōs asked him about diuorcemēts, vsury, poligamy, & other such points, he seemed to inclyne to Iewish opinions, or vpon what other arguments, I know not, they beleeued & gaue out that he died a Iew, wherof both *Surius*, *Genebrard*, *Lindane*, & other forrayne wryters, do make mention, out of the report of Englishmen that trauallyed beyond the seas. But howsoeuer this was, sure yt is, that both he and *Phagius* died heretiks, and no man can tell of what sect.

70. But

Yt is  
thought  
that *Bu-*  
*cer* died a  
Iew.

70. But as for *Bucer*, the sentence of his condemnation sett downe by *Cardinall Pole*, for the burninge of his body in *Q. Maryes* dayes in *Cambridge*, hath, (besides other common & ordinary heresies) that of the *Manichies*, *Omnia fato, & absoluta necessitate fieri*, that he held all things to happen by destiny and absolute necessity. And more then this *Doctor Perne* maister afterward of *Peter House*, held for a principall learned man, euen amonge the Protestants of thos dayes, for whome he disputed vnder *B. Ridley* in the publike *Cambridge* disputation, as after yow shall heare, gaue in publike testimony against him, as one that had byn his scholler, and very familiar with him in *K. Edwards* dayes; that touchinge diuorcements and vsury, he held them lawfull, as the *Iewes* did, and that *God was the author of sinne absolutely and properly*: howbeit for offendinge diuers mens consciences, he said that he durst not teach the same openly. All which points and many other, yow may find in the depositions of *Cambridge-Doctors* at that tyme, which *Fox* also setteth downe, and chafeth wonderfully with *D. Perne* for testifying these things against him, which he seeketh to wipe of with this Rhetoricall defence. *Bucer* (saith he) brought all men into such admiration of him, that neyther his friends could sufficiently praise him, neyther his enemyes in any one point, could find fault vvith his singular life and sincere doctrine; a most certayne token vvherof may be his sumptuous buryall, solemnized vvith so great assistance and gladnes of all the degrees of the vniuersity, &c.

*Bucers*  
bones bur  
ned in  
Cābrige.

A ridicu-  
lous argu-  
ment of  
*Fox* pag.  
1775.



71. So Fox. And yf this be not a defence worthy of so wise a man, I leaue to the reader to consider: For the same argument I may better vse against him; seeing that all the vniuersity afterward in Q. Maryes dayes, demanded to haue his bones taken vp againe, & burned for an heretike, as Fox himselfe doth confesse, relatinge at large, both their orations, speaches, sermons, conferences, sentences and iudgements about the same. So as heere I will make an end to speake any more of *Bucer* and *Phagius*; only I must add a word of the testimony of the right honourable the *L. Pagett* in Q.

\* lib. 2. de  
Schisma.  
Angl. pag.  
272.

*Maryes dayes*, cyted by Doctor \* *Sanders* who heard him relate the same; And yt is, that the said *L. Pagett*, hauinge byn a Protestant in *K. Edwards* dayes, and imployed in forraine Embassages, was interpreter one day betwene the *L. Dudley* Duke of *Northumberland* and *Bucer*, & thervpon recounted, that the Duke asking *Bucer* in confidence, whether the body of Christ were truly & really in the Sacrament? „ He answered: that yf all be true, which the „ Euangelists do sett downe, yt must needs be „ there, but whether we be bound to beleue „ absolutely euery thinge sett downe by them, „ to be true or noe, he would not be iudge: Which answer moued greatly both the Duke and the *Lord Pagett*, to beleue the Catholike opinion in that affayre, \* and afterward in the reuewe of disputations yow shall see *Bucers* authority in this article, refused flatly by *Cranmer* and his fellowes. And so much  
of

\* Cap. 5.

*Calendar-Saints.* (the moneth of Decem.) 333 *Chap. 16*  
of these companions *Bucer* and *Phagius*.

72. In the next place after these, cometh in *Philip Melancthon* for a Confessor also of Fox *Philip Melancthon his story.*  
his Church; but yf the former two were Saints for being Zuinglians, and for denyall of the reall presence in the Sacrament, then can not *Melancthon* any way be a saint with them, who stoutly affirmed and defended the same reall presence contrary to the Zuinglians, as partly yow haue heard testified before by *Tyndall* hymselfe in his letter to *Fryth*, where *Die 2. Julij.*  
he saith; Yf *Philipp Melancthon* be admitted into France (as the newes went, that he was) then will he certainly plant the affirmative part in that kingdome; and therypon he perswaded *Frith* to go soft and sayre in that controuersy, vntill he did see the euent what would fall out. Now yf *Philipp Melancthon* were so resolute in the affirmative of that doctrine, wherof Fox and his fellowes do hold the negative, and for holding of which negative he hath canonized so many for Saints and Martyrs before; how can he and they be Saints of one Church or Calendar?

73. But to the end yow may perceyue, what manner of Saint Fox hath picked out heere from the Lutherans, to beare a roome among his Calvinian Saints, we shall recount somewhat more particularly what *Melancthon* was. He was borne (saith *Crusius*) in a towne called *Bretta* in the countrey of Germany, named *Suenia* or *Swoabenland*, vpon the yeare of Christ 1497. So as when Luther began his breach,  
he

he was iust 20. yeares old : and the next yeare after he began to read publikely in *VVittenberge* where Luther liued, both *Homer*, and *S. Paules* epistle to *Titus* (saith *Crusius*) that is to say, both Grammar and Diuinity, and soone after getting him a wife, he ioyned himselfe in such strayte frendshipp to Luther, as comonly they were called by their followers, *Paul* and *Titus*.

How Phi-  
lipp Mc-  
lanchthō  
toke his  
name.

And Luther was wont to say, when he would speake of great matters to be done by great men, *Philippus meus & ego*, my Philipp and my selfe. This *Melanchthons* name in Dutch was *Swartz erd*, which signifyeth *blacke earth*; but by counsell of Luther, who had changed his owne name also from *Luder*, (as before yow haue heard in his story) he called himselfe *Melanchthon*, after the Greeke phrase, which signifyeth as much as *blacke earth* in Dutch.

74. This man then being Luthers dearling, and professinge some extraordinary skill both in the Latyn & Greeke tongue, Poetry, Rhetorike, and such other sciences, drew many other young mē after him of the like humour at the beginninge of Luthers gospell, professinge themselves Champions thereof by their pennes and wrytings : and this endured some 4. or 5. yeares, vntill the absence of Luther from *VVittenberge* at his *Pathmos* (as he called yt) vpon the yeare 1522. at what tyme *Carolstadius* Archdeacon of *VVittenberge* hauing taken a wife, and being as yt were a spirituall Father to *Melanchthon*, in Luthers absence, had perswaded him (as *Surius* relateth) to con-

temne

remne and burne all bookes of Philosophy, Rhetoricke, and other sciences, and only to study the scripture; and therewithall to take vpon him some Mechanicall art, as many other schollers had done in *VVittenberge* by like persuations; whervpon *Melanchthon* resolved to be a baker. But *Luther* returninge home brake all these designements, and soone after draue out *Carolstadius* from *VVittenberge*, with his new wife, & made him to be a labouring man in the countrey. *Melanchthon* then being newly confirmed by *Luther*, tooke hoarly his part against all his contradictors, as namely the forsaide *Carolstadius*, *Oecolampadius*, and *Zwinglius*, that soone after began their Sacramentary sect against him, whome *Melanchthon* by many wrytinges endeauoured to refute: but especially to presse and confound them the more, he gathered togeather a whole booke of sentences, & authorities out of the ancient Fathers for prooffe of the *reall presence*, against the Nouelties of the *Zwinglians* doctrine. In the preface of which worke, being sent to *Fredericus Myconius*, he wryteth thus:

*Sur. in hist. anno 1522.*

*Melanchthons temptation to be a baker.*

*Melanchth. ep. ad Fred. Mycon. pref. veter. sentent. de Cena Domini editis. anno 1530.*

75. *Mitto tibi, &c.* I send vnto yow the places of ancient Fathers of the supper of our Lord, as I promised, wherby yow shall see, that the said Fathers did thinke and beleue, as we do; that is to say, *that the body and bloud of our Sauour is truly present in the said supper*. It is not safe for vs to go from the common sentence of the ancient Church: we seeme dull vnto some, for that we do not see a Metaphore in the words

of



of the ghospell, *this is my body, &c.* But I do follow the sentence of the auncient Church, which doth affirme the true body of Christ to be in the supper, & do iudge that this beleefe hath with yt the testimony of holy scripture; nor do I find any reason, why we should interpret the word *body* (affirmed to be present) to be the signe only of an absent body, &c. I know that *Carolstadius* was the first that styrred vp this tumult about the matter, he being a rude barbarous fellow, without learninge or common sense, so farre of was he from hauing in him any signe or signification of a holy spirit; nay there were manifest signes of impiety in him, for that in all his doctrine he tended to Iudaisme, and began this controuerſie of the supper, only for hatred of Luther, not vpon any persuation of piety. For when Luther reprobued his breakinge downe of Images, he being inflamed with a beastly greedynes of reuenge, sought this plausible & veedible cause (of denying the reall presence) wherby to reuenge himselfe & hurt Luthers credit, &c.

76. Thus vvrote *Melancthon* of this vvhole controuerſie and authors therof, against Fox and his fellowes. And in the same place he vscth many other reasons to conuince the truth, as namely cap. 2. *Quid adferri potest. præter humane rationis iudicium, &c.* What can be brought for the Sacramentaryes, but only the iudgement of humane reason, that Christs body cannor be but in one place, &c. *Sed omnes*

*veteres*

*Carolstadius*  
tended to  
Iudaisme  
according  
to Melancthon  
testimony.

*Ibid. cap. 3.*

*veteres senserunt, iudicium rationis debere scriptura cedere.* But all ancient Fathers were of opinion that the iudgement of humaine reason should yeld in this point to scripture. And in another place: *Fieri potest, vt alia sententia blandiatur otioso animo, quia est magis consentanea humano iudicio.* Yt may be that the other opinion of the Sacramentaryes, may please an idle mynded man, for that yt is more conforme to humaine iudgement: but what tentation would these men feele in the end, when their owne consciences shall dispute against them, what cause they had to depart from the receaued sentence of the Church: *tunc ista verba; hoc est corpus meum, fulmina erunt:* then these vvords of Christ, *this is my body*, vvill be terrible thunderbolts vnto them, &c. Thus he.

Good reasons of Melancthon to be considered for recall presence.

*Ibid. cap.*

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77. And yt were to long to alleage the many proofes and reasons, which he bringeth for this doctrine, in this and other parts of his works, and therfore I will end with these his words to *Martinus Gerolitus* a pastor and preacher: *Ego mori malim, quam hoc affirmare, quod Zuingliani affirmant, Christi corpus non posse nisi in vno loco esse, &c.* I had rather dy, then to affirme as the Zwinglians do, that Christs body cannot be but in one place at once. Lo heere *Melancthon* was ready to dy against the Zwinglians. And how then can he be a Saint or Confessor of their Church?

*Melancthon* ready to dy in defence against the Sacramentaryes: *ap. ad Mart. Gerolit.*

78. And this were inough to shew Fox his folly, in settinge one downe in his Calendar for a Saint of his Church, that was his profes-

sed enemy in beleefe. But yf we will consider further, not so much what Catholike wryters haue left recorded of this *Melanchthon*: (for with this I know Protestants will not greatly be mooued) but what euen his owne men also, both Lutherans & Sacramentaryes haue left written of him; we shall find that *Melanchthon* could scarcely be a Confessor of any sect or religion, for that he was constant and resolute in none, though at the beginning, as hath byn said, he was one of the chiefest pillars of the new ghospell in genetall, vwhen as all stood in wrytinge against the Pope; vvhich *Melanchthon* did by Luthers direction at some 22. or 23. yeares of age; but afterward vwhen many distinct sects grew vp, and each one desired to establish yt selfe, then was yt hard to say, of vvhich side *Melanchthon* vvas especially towards his end. For as he grew more mature in iudgement; so discouered he more difficultyes on all sides, and thervpon became so doubtfull euery vway, as no man could tell of vvhath Religion he vvas indeed.

79. For first the Sacramentaryes, notwithstandinge all that yow haue heard him vvyte against them before, vwill needs haue him to be of their opinion. *De Melanchthone* (saith Caluyn in an epistle to *Pharellus* in the yeare 1539.)

*nihil dubites, quin penitus nobiscum sentiat, &c.* Of

- „ *Melanthon* do yow doubt nothings, but that
- „ he is altogether of our opinion, &c. And in
- „ his aunswere to *VVestphalus* a certayne Luther-
- „ ran, the same *Caluyn* vvyrteth thus about the

contro-

controuerſie of the Sacrament. *Quod dixi, & quidem centies, ſi opus ſit, confirmo, non magis à me Philippum, quam à proprijs viſceribus poſſe in hac cauſa diuelli.* That vvvhich I ſaid of Philipp Melanchthon, I vvill ſay againe a hundred tymes, yf yt be needfull, that Philipp Melanthon can no more be ſeparated from me in this cauſe of the Sacrament, then from his owne bowells. Thus confidently vvrote Caluyn of Philipp Melanchthon to be of his ſide. And the like did bragg other Sacramentaryes, as namely Thomas Neogeorgius: *Philippus non auſus eſt, viuo Luthero, palam ſateri, quid ſentiret de Cœna Domini, &c.* Philipp Melanchthon, durſt not vvhiſt Luther vvvas alieue to confeſſe openly, vvhat he thought of the ſupper of our Lord (behold how good a Confefſor he was) for yf he had done, vvhat ſtyrres and tumults thinke yow, vvould fierce Luther haue moued againſt him? &c.

Calu. in admonit. ult. ad VVeſtphal.

All ſectaryes draw Melanthon vnto their ſide.

Tho. Neogeorgius,

So. I might alleage many testimonyes more, but theſe are ſufficient to ſhew vvhat a confefſor Melanchthon vvvas, vvvhich durſt not vter vvhat he thought in ſo great an article of faith as this is. Caluyn vvill needs attribute yt to a certayne *mollities animi*, vvweaknes or delicacy of mynd, much like vnto Bucer, that turned with euery vvynnd, and vvweather, vvvhome in this point he compareth togeather. For vvrytinge to the forſaid Pharellus his Companion, vpon the foreſaid yeare 1539. Caluyn telleth a notable fiction and ly for credit of the cauſe of his new ghospell, vvvhich vvvas that K. Henry of England had demaunded a certayne em-



baſſage to be ſent vnto him from the Proteſtant Princes of Germany, and that Melanchthon in particular ſhould be one: *Angli petitio fuit*

Calu. ep. 13.  
ad Pharell.  
anno 1539.

(ſaith he) *vt legatio ad ſe noua mitteretur, cui adiungeretur Philippus, &c.* The petition of the King of England vvas to theſe German Princes, that a new embaffage ſhould be ſent vnto him, and that Philipp Melanchthon ſhould be ioyned therunto, to the end that the King might haue him by him, to uſe his counſell for ordering of his Church. The Princes made no doubt to ſend the embaffage, but did not like to ſend Melanchthon, *quod mollitiem animi eius ſuſpectam haberent*, for that they held for ſuſpect the ſoftnes or weakenes of his mynd. Neyther is Philipp himſelfe ignorant, or diſembleth vvhath opinion men haue of him in this behalfe, though vnto me he did ſwere moſt ſolemnely, that this feare which the Princes had of him, vvas vayne; and truly ſo farre forth as I may perſuade my ſelfe, to know his mynd, I vvould truſt him in ſuch a matter, as much as Bucer, eſpecially the buſynes being vvith ſuch men, as vvould haue ſomewhat yielded to them, &c.

81. Behould heere two points out of Caluyns testimony: the firſt that K. Henry the 8. did deſire Melanchthon to be ſent vnto him, *to put in order his Church of England by his counſell*; vvvhich I hold to be a very ly, & only ſpread abroad in Germany in thoſe dayes (as many others were) for credit of their new ghospell, and Proteſtant Religion. For that K. Henry

in the very end of this yeare 1539. named by Caluyn, began the parliament, wherein the terrible Statute of 6. articles vvas decreed; against vvhich Melanchthon wrote a large and long discourse, yf we beleue Iohn Fox; as in the Latyn *Certamen* of our English Catholike Church we haue sett downe more at large: So as yt was not likely, that K. Henry being of that mynd in religion, which then he was, and resolved to make that Statute against all Protestants, vvould send for Melanchthon to take his iudgement in such a cause. The second point in Caluyns letter is, that both Melanchthon and Bucer were men of no fortitude nor Constancy in Religion; but as weaklings, were ready to yeld to Princes what they demanded. Which Beza also doth signifie plainly of Melanchthon, when he wryteth, that he deferred to preach publikely Caluyns doctrine: *Quia nondum satis, ad hac instillanda, Principum aures ei patebant.* For that Princes eares lay not yet open inough vnto Melanchthon, to instill these things (of Caluyns doctrine) vnto them. And thus much of the Censure of Caluyn and Caluinists and other Sacramentaryes touching Melanchthon.

Cert. Cert.  
Angl. anno  
1550.

Theod. Beza  
l. cont. Pap.  
pag. 143.

82. But as for Catholiks yt were ouer longe to see what they do note against this vnconstant and effeminate Confessor Melanchthon, especially concerninge his mutability in opinions, vttered in two principall works of his, to witt his *Common places* and *Confession of Auguſta*, with the Apology therof, wherein he hath

What  
Catholiks  
opinion is  
of Melanc-  
thon.  
\* cap. de  
signis.

Cap. de Sa-  
cramentis.

In loc. com.  
c. ult. ult. ult.

The incō-  
stancy of  
Melanc-  
thon.

Cap. de par-  
ticip. mens.  
Domini.

byn as varyous as the rayn-bow, changinge in  
euery edition diuers articles of Religion. As  
for example, in his first edition of *Comon-places*,  
\* he reiecteth the very name yt selfe of *Sacra-*  
*ment*; but in the last edition he admitteth yt  
plainly. Againe in the second edition of his  
comon places, he saith, that *there are two Sacra-*  
*ments only, baptisme and the Lords supper*: but in  
his Catechismes set forth after that, he saith,  
*there are three*, to witt, *baptisme, absolution, and*  
*the supper of the Lord*; which he confirmeth also  
in the Apology of his *Augustane Confession*,  
where he calleth absolution *Sacramentum pæ-*  
*nitentia*: the Sacrament of pennance. But in  
his last edition of *Comon-places* hauinge better  
thought of the matter, he holdeth foure Sa-  
craments, for hauinge numbred the former  
three, he adioyneth these words: *Mihi maxime*  
*placet etiam addi Ordinationem, vt vocant, id est, vo-*  
*cationem ad ministerium Euangelij*: It pleaseth me  
most of all, that the Sacrament of Order, which  
men call *Ordination*, that is to say, the vocation  
to the ministry of the ghospell, be added to  
the former number of Sacraments. So as heere  
yow see *Melanchthon* his pleasure must stand for  
a law of beleefe. For in his first edition of the  
same *Comon-places* he wrote thus: *Quid in men-*  
*tem venit ijs, qui inter signa gratia, ordinem numerâ-*  
*runt*? What came in their mynd, I pray yow,  
that did number takinge of *Orders* among the  
signes of Grace? Whervnto a man might an-  
swere by asking of *Melanchthon*: And what came  
in your mynd to add that now, which yow  
shut

shut out before; & to change your opinion so often, not only in these points, but in so many more as are obserued by Catholiks? which were ouer longe to be recyted in this place.

83. But now yf we leaue as well Catholiks as Sacramentaryes, and consider what his owne men the Lutherans thought of him, & his inconstancy, we shall see how fittly he is brought in by Iohn Fox for a principall Confessor. For first *Melancthon* himselfe, seeing his owne men to murmur at his often changes, in his *Augustane Confession* and Apology therof, he wrote thus of that matter to Luther. In

*Apologia quotidie multa mutamus, subindè enim mutanda sunt, & ad occasiones accommodanda.* We do change euery day many things in our Apology, for that they are to be changed, & accommodated vnto occasions as they fall out. And the whole Synod of Saxon diuines in their meetinge and Colloquy at *Altemberge*, in the yeare of Christ 1568. do sett downe in their printed Acts these words. That Martyn Luther did oftentimes chide with *Philipp Melancthon* for his frequent changes of the Confession of *Augusta*, sayinge: *Philippe, liber iste non tuus est, sed Ecclesie consentis, idèd, non est tibi integrum toties immutare.* Philippe, this booke, is not thine, but of the confessinge Church, and therefore yt is not lawfull for thee to change yt so often. So Luther. And by this yow may see the sure law of beleefe, which the Lutherans haue, who depend of this Confession of *Augusta*, as the ground of all their beleefe.

*Melanctho.  
ep. 2. ad  
Luth.*

The iudgment of  
Lutherans  
touchinge  
*Melancthon.*

*Theol.  
Saxon. in  
colloq. Al-  
temberg.  
fol. 520.*

”

84. But



The iudg-  
ment of  
Saxon di-  
uines con-  
cerninge  
*Melanctho.*

84. But yt were to long to shew how these Lutheran Saxon diuines do disgrace, and discredit *Melancthon* in the Acts and Gestis of this Synod, for his inconstancy in matters of Religion. For speakinge of one controuerſie they wryte thus: *Affirmamus Philippum in hac controuerſia non sentire cum Luthero, neque cum verbo Dei.* We do affirme that Philipp in this controuerſie doth not agree eyther with Luther, or with the word of God; And this is (forsooth) for that these Saxon diuines were strict, & rigid Lutherans, defendinge all things absolutely that Luther did defend. And *Melancthon* when he came to be of more mature yeares, was a soft, and temperate Lutheran, defendinge Luthers opinions by discretion, takinge and leauinge what he thought best, whervpon they call him a *good-fellow*, and his *locos Theologicos*, theologicall places, they call *iocos Theologicos*, theologicall iests or playes. And albeit their narration of him be somewhat longe, yet shall I heere sett downe some part therof, therby to know what *Melancthon* was, we shall say somewhat (say they) of Philipps Theologicall places, but in few vvords and with modesty, &c.

*Ibid. fol.*  
463. 464.  
465.

In aſſin  
colloq. Al-  
tem erg.  
fol. 402.

85. First yt is knowne (say they) that he changed his said places so oftentymes both in words and sense, as yt is doubtfull what we may beleue, and what not. Secondly yt is certayne that Luther did mislike this often changinge of his. Thirdly his old places were more pure then his later, as pious men do  
judge

iudge. Fourthly that Luther did not so much  
 as looke ouer his later *places*. Fifthly that Lu-  
 ther being old, and especially after his death  
 the same *places* were chaged. Sixtly, that many  
 things are found in these later *places*, which  
 do disagree with the word of God, and with  
 Luthers wryting, &c. And so much for his  
*places*. And as for the *Confession of Augusta*, we  
 say in like manner, yt hath often tymes byn  
 changed by *Philipp*, which he had no authori-  
 ty to do, seing other men had now made the  
 same to be theirs by their subscriptions, and  
 he by so often changinge yt opened the way  
 to the Sacramentaryes to creepe into yt also;  
 And as for his other bookes they haue diuers  
 things of great moment in them, which do  
 neither agree with the Augustane Confession  
 nor with the word of God, as about *freewill*,  
 about the *ghospell* and *law*, about *Iustification*,  
 about the *supper*, about *Magistrates*, about *Anti-*  
*christ*, and the like; and how often *Philipp* was  
 deceyued in many things, and suffered hu-  
 maine infirmity, we had rather conceale in  
 this place, yf by occasion of this Colloquy we  
 were not forced to call the same to memory.  
 In the very tyme when the *Confession of Augu-*  
*sta* was first wrytten, yt is knowne, and may  
 be seene by epistles yet extant, how couragi-  
 ously Luther did erect and confirme *Melanc-*  
*thon*, who seemed to stagger; and what ado  
 Luther had with him to make him leaue of all  
 respect to the primacy of the Pope (which is  
 the synew of Antichrist) and how often Lu-  
 ther

The cen-  
 sure of  
 the Saxon  
 diuines  
 cōcerning  
*Melancthon's*  
 common  
 places.

About  
*Melancthon's*  
 books.

ther

ther did pull backe *Melancthon*, when he was  
 runninge beyond his bands; and lastly how  
 often *Philipp* did change and vary his owne  
 books, is ouer truly objected vnto vs by the  
 papists, &c.

A strange  
 story of  
*Melancthon*.

*Conradus  
 Schuffelb.  
 lib. 2. Theol.  
 Calvin.  
 art. 10.*

*Melancthon* arbi-  
 quitary.

86. Hitherto is the discourse of the saxon  
 diuines concerning the Inconstancy of *Philipp  
 Melancthon*; but some other graue authors a-  
 monge them, do go further yet, and do touch  
 him of impiety, as namely *Conradus Schuffelbur-  
 gius*, in his worke, intituled *The Diuinity of Cal-  
 uinistes*, wryteth this history of *Melancthon*: *Ma-  
 gister Ioannes Coliander, &c.* Maister *Iohn Colian-  
 der*, and a faithfull Doctor of the Church of  
*Brunswicke*, did recount vnto me, that he did  
 conferre at a certayne tyme with Maister *Phi-  
 lipp Melancthon*, that before tyme had byn his  
 Maister, about this controuersie, that we haue  
 now with Calvinists, (touchinge the *Reall pre-  
 sence*) vsinge many reasons to persuaade him to  
 wryte, though yt were but one side of paper,  
 to resolue men, that doubted whether he held  
 with Luther therin, or noe: wherat Maister  
*Philipp* was very angry, and said he had wryt-  
 ten inough; and yf he were forced to wryte  
 againe, he would wryte that which should  
 awaken the whole world; & when the other  
 sought to pacifie him, and said yt was only for  
 their satisfaction, that doubted whether he  
 beleeued the bread of the supper to be the  
 true naturall body of Christ; Maister *Philipp* ta-  
 kinge vp a little peece of paper from the  
 ground, and castinge yt away againe, with  
 great

great disdayne, said : yf the true naturall body  
of Christ, be in the bread consecrated, as yow  
beleue; why then may not the body of Christ  
be in this paper also, which blasphemous  
word being heard out of the mouth of Maister  
Philipp himselfe, Maister Coliander departed from  
him sadd and wonderinge, &c. Thus wryteth  
he, shewing therby Melancthon to be false to  
the most absurd heresies of vbiuitaryes, that  
hold Christs body to be in euery thinge, as  
much as in the Sacrament.

87. The same author also alleageth another  
example of one Doctor Ioachinus Morlinus of the  
Citty of Brunswicke, who said one day in a pu-  
blike lesson, speakinge of Philipp Melancthon  
(himselfe also being a Lutheran) that albeit  
he had deserued well of the Church, and of all  
learned men, by diuers of his wrytings, and  
had byn his Maister, yet doubted he greatly of  
his saluation, by reason of his errors about the  
articles of the supper, freewill, Iustification and the  
like. And therefore he said : *In his (Philippe) lat-  
det te Diabolus, & non ego.* In these points let the  
diuell praise thee (Phillipp) and not I : And  
then turninge to his hearers to shew his good  
will towards him, but euill iudgement, he  
said : *Si possem ego redimere salutem Philippi nostri*  
*praeceptoris, &c.* Yf I could redeeme the salua-  
tion of our Maister Philipp, with the perill of my  
body and life, I would do yt ; but he is taken  
out of this world, and carryed to the iudge-  
ment of the horrible Tribunall of the lyuinge  
sonne of God, to plead his cause there, &c.

The hard  
sence of  
Ioachinus  
Morlinus of  
Melanctho.

Ioach. Mor-  
lin. in publ.  
lect.

Ibidem.

And



And soe there must vve leaue him.

*Melancthon*  
iudged to  
be of no  
religion  
vwhen he  
vvas old.

88. Thus vvryteth he; and now hauinge brought *Philipp Melancthon* from Iohn Fox his Calendar to the Tribunall of Christ, like inough to be damned by the iudgement of his owne scholler, who knew him better then Fox; vve must leaue him there also and Fox vvith him, beseechinge almighty God vve may find a more happy accesse thither, by keepinge one and the selfe-same Catholike faith, and liuinge accordinge to the precepts therof; then they and other sectaryes haue found, or are like to fynd by their innouation, changes, and selfe-will choyces, wherof *Melancthon* had made so many, as in his old age findinge nothing to rest in but his owne iudgmēt, he seemed to be of no religion at all, though he had framed a certayne sect of himselfe called *Adiaphorists*, or indifferent men, but properly *Melancthonists*. And *Vigandus* one of the Centurians of *Magdeburge*, recountinge the heretiks amonge the new ghospellers, calleth this sect of *Melancthon Coturnifices*, seu *Concionatores Christi & Antichristi*, vveauers of shipmens hoses, that preach partly Christ, and partly Antichrist. So saith that hoate Lutheran. But *Melancthon* vvas none of them, but rather weary of them.

89. And yt is to be thought, that yf he could with his honour and safety haue returned againe to Catholike Religion, he might easily haue byn intreated. And a thinge fell out not longe before his death, vvwhich doth much confirme this opinion. For that he makinge a certayne

*Zan. Vi-  
gand.*

certayne voiage in Germany, and comminge into an Inne, where a yonge gentleman was lodged before him, vvhhen his name was knowne to be *Melancthon*, the said gentleman though there was scarce roome, yet was content, that the host should place him in part of the lodgings, which he had taken vp; soe they supped togeather, and had much curteous talke, and went to bedd. And in the morning being to depart (the said gentleman being a Catholike, and hauinge vsed his prayers both at his goinge to bed, and ryfinge, which Catholikes are wont to do) *Melancthon* asked him of what Religion he was, who aunsweringe that he was a Catholike, the other with great inward feelinge as yt seemed, wished him to continew so, for that albeit (said he) some abuses be in their Religion; yet had they pious order and discipline amonge them, which sectaryes haue not. This history diuers graue men of that nation do recount for most certayne. And that *Melancthon* died vpon the yeare 1560. of no certayne Religion at all. And so will we leaue him, and passe to *Peter Martyr* the next Confessor that followeth after him in Fox his Calendar.

*Melancthon* seemed to wish him selfe a Catholike in his old age.

90. This *Peter Martyr* then being an Italian by his country, and by profession a friar, had his ordinary vocation to the new ghospell by desire to haue a woman, as had also *Bernardinus Ochinus*, that had byn in like manner a friar of the order of *S. Francis*, both of them hauinge runne out of Italy to enioy the new Euange-

The story of *Peter Martyr* & *Bernardinus Ochinus*.

licall

licall liberty in Germany; & afterward when Charles the fifth had obtayned the victory ouer the Protestants, vpon the yeare 1547. they both made their refuge to England, each of them leadinge with him a nunne for his companion. And though *Bernardinus* stayed not longe in England, he yet went so fast forward in that sensuall ghospellinge liberty of weomen, as he did not only praise poligamy, (as *Bucer* also had done accordinge to the testimony of *Erasmus Alberus*, *B. Gardner* and others) but wrote a booke moreouer therof, & printed the same allowinge openly the vse of many wyues at once.

*Bernardinus*  
*Ochinus* his  
booke of  
poligamy.

91. But as for *Peter Martyr*, after great variety of new opiniōs, which he had passed through in Germany, before his comminge into England, when he came thither, he was content to offer himselfe to the Archbishop *Cranmer*, and to the L. Protector (as *Bucer* and *Phagius* also did) to hould and teach that Religion which should be appointed him by the Act of Parlament, not as yet gathered together; vvhervpon he was sent to read at Oxford, as *Bucer* was to Cambridge, and *Ochinus* was retayned to preache in Italian in London; but he takinge the matter in dudge, that the other two were perferred before him, quickly retyred himselfe backe againe out of England. And after his departure, there insued that ridiculous accident, which we haue recounted before in the second \* part of this treatise, out of the testimonyes of *Doctor Saunders D. Allen*,  
our

*Sanderus l.*  
*2. de schism.*  
*Anglic.*

\* *Cap. 12.*  
*1547. 34.*

our late Cardinall and others, who were then present in the vniuersity: to witt, that *Peter Martyr* beginninge to read the first Epistle to the Corinthians, & presuminge that the Parliament would be ended before he should come to the 11. Chapter, where the controuerſie of the Sacrament is handled, and consequently that yt would be determyned by the said parliament, what part he should hould, eyther with *Luther*, *Zuinglius* or *Caluyn*, yt fell out contrary to his expectation, that he came to the said place of the Apostle, before the Parliament could agree of the matter; vher-vpon he deferred and delayed, and sent posts oftentimes to *B. Cranmer* to haue it dispatched, which at last was done; And *Peter* went vp the next day to read and defend the same, as though there had neuer byn any doubt thereof.

*Peter Martyr* fore imbroyled by the delay of the parliament.

92. The same *Peter* confessed also to *Barklett Greene* gentleman martyr (as \* before yow haue heard in his story) that at his first comminge into England, he was in diuers points a papist (though he had taught heresies in Germany many yeares before) & this affirmed *Greene* in publike consistory, but the good cheere of *Oxford*, togeather with the company of his woman, and other libertyes & dissolutions of that tyme, made him iump of the English states Religion; and yt is a markable point, which diuers did obserue, that this man with his fellowes, comming as new Apostles to reforme and conuert the whole kingedome to their

\* Jan. 13.

*Peter Martyr* not fully resolved in Religion vwhen he came into England.



their Religion, were neuer knowen to fast one day (which yet was in frequent vse with the Apostles of Christ, and with our English first Apostle *S. Austen*) nor otherwise to chasten their bodyes with *S. Paul*, but all was singinge of Psalmes, all was banquettinge, and feasting, merry tales and conuersation, with these men, and their weomen, and friends, at the first entrance of their ghospell in England: so as yt was a ghospell of good newes indeed for them, that had run out of Italy, and Germany, or had byn banished thence before.

93. But to returne to *Peter Martyr* in particular, he was noted presently by all men, that were not partially affected or blynded with the passion of heresie, to be of a very light behauour and speech, and that he would talke willingly of his woman, & of their too great loue & affections the one towards the other, more then modesty might beare, euen in a secular man, and much lesse in a friar. And at length when his said nunne was dead, he did not only praise her publikely in a sermon, but wrote a strange complaint and wofull lamentation, of the great want he found of her presence, to *Syr Iohn Cheke* the Kings schoole-maister (then a great Protestant, but after a Catholike in *Q. Maryes* dayes) sayinge amonge other vnseemely points, that by losse & lacke of her, he was but *dimidiatus homo*, that is only halfe a man. And when afterward he went out of England againe, he is said to haue gotten another presently, though he were then  
ould.

The effeminate  
mynd of  
*Peter Martyr*.

*Calendar-Saints.* (the moneth of Decem.) 353 Chap. 16  
ould. So as yf he came not to be *trigamus* with  
*Bucer*, yet was he *bigamus* at least.

94. And now yt happened, that about the  
very tyme when *Peter Martyr* was sent forth of  
England, *Conradus Pellicanus*, the Zwinglian  
preacher at *Strasburge*, who had byn a Francis-  
can friar before, came to dye, and by that  
chance *Peter Martyr* had his place the yeare  
1556. And some few yeares, after that againe  
he was appointed to go with *Beza* and other  
ten ministers, to the conference of *Poysie* in  
France in the yeare of Christ 1561. (the most  
part wherof were marryed friars and monks)  
there was he partaker also of the extraordina-  
ry delicacy prouided for him, & his fellowes,  
by certayne noble men, but especially by  
weomen of France, that fauoured their sects.  
Of which point I haue treated \* largely be-  
fore out of the Relation of *B. Claudius Sainctes*,  
that was present, and of *Genebrard* and other  
wryters of France yt selfe; as also of the irre-  
conciliable disagreement that was betweene  
*Theodore Beza* and *Peter Martyr* in points of do-  
ctrine at that conference, namely about the  
Sacraments of *Baptisme*, and of the Lords sup-  
per; And this testified by their owne letters  
published by the Bishop of *Metz* in a particular  
booke. And the originall letters were seene  
and testified by *B. Claudius Sainctes* in a booke  
wrytten to *Beza* himselfe.

95. Bishopp *Genebrard* also that was present  
at the said Colloquy or disputation of *Poysie*  
wryteth, that *Peter Martyr* was so vehement  
Z against

*Sav. in hist.  
an. Domini  
1556.*

*Peter Mar-  
tyr vvent  
to the co-  
ference of  
Poisy.*

\* VVar-  
vword me.  
2. s. 4. n. 12.  
13. &c.

*B. Pagnillio  
l. de dispens.  
ministerii  
in coll. Poys.  
Sainct. in  
respons. ad  
Apol. Beza.*

against the Caluinists opinions about the presence of Christ in the Sacrament, that he cryed out in the said conference, *that for his part he vould neuer agree to their monstrous opinion,* wherby they affirmed, *reipsa quidem abesse corpus Christi, reipsa tamen sumi*, that the body of Christ was really absent from the bread, & yet really receyued therewith. By which dissention, and other his proceedings as well with *Caluinists, Lutherans*, and *Vbiquitaries*, who do hold that the body of Christ is euery where according to the former speech of *Melandhon*, when he cast away the broken paper (which *Melandhon* died the yeare before this Colloquy, to witt anno 1560.) *Peter Martyr* (I say) became so vngratefull to all kind of sects, as the very next yeare after his goinge from *Poyisie*, to witt 1562. of very greefe of mynd, as some thinke, he died, though others add suspition of poyson also: for so wryteth *Genebrard* in the place before cyted. *Peter Martyr* (saith he) the 12. of Nouember 1562. gaue vp the gost, not without suspition of poyson giuen by *Caluinists*, from vvhoine he had disagreed in the meetinge at *Poyisie*. And he died at the very tyme, when he was preparinge to wryte against *Brentius* the *Lutheran*, who endeauored to bring in the monstrous heresie of *Vbiquity*, &c. Thus he.

96. And this was the end of *Peter Martyr* vpon the yeare of Christ 1562. neyther do I see, what great cause *Fox* hath to bragge of this Saint, or to putt him into his Calendar, more then many other his companions, but only perhaps, for that he was more inconstant and

*Geneb. l. 4.*  
*chron anno*  
*1562. pag.*  
*459.*

*Geneb. ibid.*

About *Peter Martyrs* death.

*Calendar-Saints.* (the moneth of Decem.) 355 *Chap. 16*  
and singular then diuers others. Wherefore I  
shall stand no longer vpon him, but passe to  
the last Saint of this moneth, and whole Ca-  
lendar, which is K. Edward the sixt, a worthy  
Confessor, to shutt vp so large and worthy  
a list of Foxian Saints.

97. But first of all, why Fox determined to  
make this yonge *K. Edward* the sixth a Confes-  
sor of his Church, I do not see any speciall  
reason, but only his owne will; and for that  
perhapps he thought yt honourable to haue  
one King at least in his whole Calendar; ther-  
by to be able to compare in part with our Ca-  
tholike Calendar, that hath so many Kings  
and Queenes, both Martyrs, and Confessors  
of the English bloud, but Fox found none of  
his Religion, but only this child to bestow  
that title on. For albeit he calleth K. Henry  
the eyght, now and then, a ghospeller, yet for  
that he burned so many of Iohns Gospellinge  
people, he durst not putt him in for a Saint in  
this his Calendar. *Q. Anne Bolen* also he praiseth  
exceedingly in his Acts and Monuments, as a  
more forward ghospeller then the King him-  
selfe, and holdeth her indeed for a very Saint  
in his narration of her, and yet I knowe not  
how or why she came not into this Calendar;  
But *K. Edward* the sixth at his very entrance  
to his gouernement, though he were then  
but nyne yeares old; yet doth Fox place  
him, as the head of the Church in a high  
throne, deliueringe the Bible, and distribu-  
tinge the ghospell to the whole Realme,

VVhy Io:  
Fox ma-  
keth King  
Edward  
the sixth a  
confessor.

K. Edward  
the 6. con-  
fessor.

Fox pag.  
961.



and the like, as we haue shewed largely in the first and second \* part of this Treatise.

98. But in deed yf yt be true which most men do thinke, that the innocent child was made away afterward, & holpen to his death by those that raigned vnder him, and would be loath that he should haue come to raigne ouer them; but to serue to sett vp new Religion in his name: then may he better be called a Martyr then a Confessor of Fox his ghospell; seeing yt is most likely, that yf that ghospell had not entred, nor the fatall mutation byn made from that which his Father left; & that the faithfull Counselors assigned by K. Henry had byn suffered to continue about the child, who were remoued by pretense of their not fauouringe this new ghospell; most likely (I say) yt is, that the said yonge kynge might haue lyued many fayre yeares afterward, yea euen to this tyme, seing he would not haue byn so old by diuers years, as the late Queene was at her death. And might haue left behind him much faire yssew, for so much as the principall cause; which the nobility and people of Scotland alleaged in the yeare 1547. before the field of *Mustleborrow*, why they would not consent vnto the marriage agreed betweene the said K., and their yonge Q. his Maiesties mother; was the difference of Religion, and the late innouation made therof in England.

99. Now how heynous a cryme this was in those English Counsellours, to imbue the innocent age of that young Prince with a con-

trary

\* Part. 1.  
p. 12. part.  
app. 12.

The Calamity that fell to K. Edward and the realm by the new ghospell.

trary Religion to his Father, and all his ancestors, from the first Conuersion of England to his dayes; & contrary to the expresse will, order, and commaundement of their Lord K. Henry, and their oath and promises for the same; God himselfe did shew soone after by the euent that ensued; For that none of them all escaped vnpunished, one cuttinge of the other, as was conuenient, for the punishment of so barbarous and heynous a sinne.

The heynous crime of peruer-  
tinge King  
Edward  
in his Re-  
ligion a-  
gainst his  
Fathers  
will.

100. In the Catholike doctrine founded both in reason, law of nature, and word of God, yt is held for a firme principle, that the power of the parents is so great ouer their children, vntill they come to full vse of reason, that the children of very infidells may not be baptized, nor made of another Religion, then their parents are, without the free consent of their said parents, for that as their parents themselues may not be forced to Christian Religion by violence, except themselues will: so may not their children in preiudice of their paternall authority. And yf this be true in drawing children to Christian Religion from infidelity; and that the same were a most wicked Act in Catholike doctrine to attempt; how much more wicked was yt in these men to instill to the yonge Prince, a plaine contrary and opposite Religion, to the King his Father; he being yet vnder yeares of discretion to iudge therof, and his said Father hauing vterly forbidden the same vpon his death-bedd and Testament.

D. Thom.  
P. 2. q. 68.  
art. 10. q.  
secunda se-  
cunda q. 10.  
art. 11. q.  
vniuers. q.  
1st. 1st.

101. And albeit his said Lord and Father was now dead; yet did *patris potestas*, his power both of Father and King ouer him, continue all the tyme of his minority, and consequently his will and commaundement being knowen, togeather with his speciall detestation of the Sacramentary sect, vttered at his death, did cry out against this so notorious an iniury offered to his sonne, and realme. But much more was this seene some yeares after, in the neereſt yong Prince of bloud, countrey, and kyn, vnto K. Edward in the world, who in the life, and sight of his owne dearest mother and Queene, (that both by words, protestations, and teares reſclaymed against the same) was by much more forcible violence taken from her, in the very first moneth of his age, and made to be her enemy, whome yet he knew not, and was imbued with an opposite Religion vnto her, without her will, consent, or likinge, an Act against all rule of reason, iustice, piety and Religion.

102. And truly, yf Princes may iustly, when they come to years of discretion and gouernement, take account of temporall iniuries & abuses commytted against them, in their minority, by such; as in their names did tyrannize both ouer their person and state; how much more may, and ought they do yt in spirituall matters, that concerne their soule, and eternall saluation? But alas; the infirmity and corruption of mans nature is such, as we feele more worldly and temporall losses, then spirituall

The violence vsed  
to the K.  
and Q. of  
Scotland.  
anno 1566.

rituall and euerlastinge : and the diuell hath a more crafty and couert meanes to worke the same euen by our owne will, and approbation, eyther before or after the fact, offeringe the first iniury to our said will and vnderstandinge yt selfe, and drawinge the same to like of the iniury ; euen as yf some company of theeues, had such an art of strange enchauntment, as after they had robbed and spoyled a man of the greatest treasure in the world, they could with some potion or charme make him like of yt, yea glory in yt, and thanke them for the same. And were not this a pittifull case thinke yow ? yes truly. And this is the very case of Infants and Christian children spoyled of their parents Religion, and brought vp in heresy against their wills, with such inchauntments of flattery, & instillations of liking the robbery yt selfe commytted vpon them, as by fraud they are brought to allow the same, and to loue & remunerate the robbers themselues.

A dangerous enchauntment of hereticall education.

103. And for example of this, I would aske any English noble-man at this day, whether yf his sonne should be stollen from him by Turkes or Mores, and made of their Religion, against the will of his parents, were this robbery, or violence, or no ? and were this iniury to the child himselfe, or not ? Truly I thinke no man of common reason will deny, but that yt were the highest iniury that could be diuised, both against Father and sonne. And yet notwithstandinge, yf a man should aske diuers of them that haue suffered this iniury;



*Ochelli Bassa & Cicala Bassa* Christian children made Turks by force. But after liked therof.

(as for example *Ochelli Bassa* and *Cicala Bassa* in our dayes, borne of molt Christian parents, the one in *Calabria*, the other in *Sicilia*, but taken in their infancy, robbed of their Religion and countrey and made Turks) they will deny to haue receaued iniury, but rather great benefit therby; & yet all true Christians will iudge otherwise. And this is the case of all other heresies in like manner.

104. But to returne to our K. Edward, of whome we began this speache, albeit he had run this daunger also yf he had liued, to like of the iniuries done vnto him by heretiks, and vpon that hope and presupposition, no doubt they were donne by such as were the authors therof; yet some are of opinion, that if he had had longer life indeed, yt would haue fallen out otherwayes, & that the feare therof shortened his dayes and hastened his dispatch. Truly I haue heard a very wise, and honourable man affirme, from the mouth of Q. Mary her selfe (of whose Councell he had byn) that she with teares would often lament the memory of her deare brother K. Edward, saying that yf he had lyued, she hoped verily to haue seene him a good Catholike, and to haue punished exemplarly all those wicked men, that so egregiously abused his youth & realme in his name. For that in diuers speeches which she had with him, wherein she recounted to him what deadly hatred their Father K. Henry did beare against heretiks in his dayes, but especially against the Sacramentaryes, whome

Q. Maryes report of King Edwards disposition.

now

now they had brought into England vnder his authority, and that he was the first Kinge of all English bloud, that euer allowed or imbraced the same, or admitted yt into that realme, and that all this would remayne vpon his soule afterward: these things (I say) and other the like, when she tould the yong King, with those effectuall words, which she well could, the innocent child would fall a weeping with her, and say that he was priuy to none of these doyngs; but yf euer God gaue him life, he would take accoumpt of them all one day; And further promised his said syster to remember his Father & grand-father, and to keep secrett what she had told him, without vtteringe any of these conferences to his vncle the Protector, or others; as indeed he did not (which shewed his discretion and fidelity to his sister) albeit those of the chamber seeing him sadd after such talke, began to suspect some such thing, and therupon in his latter yeares would not permitt her to haue accessse vnto him but very seldome, and with great icalosy. And this was all the Confession of Fox his faith which *K. Edward* euer made, to our knowledge, and therby lett the reader iudge, how worthily he is made heere a *Calendar Confessor* of his Church & Religion. And so with this we shall leaue both the one and the other, and end this our examen of Fox his whole *Calendar*, other matters shalbe handled afterwards in their dew place, & particularly in the obseruations followinge.

# EYGH T SEVERALL OB- SERVATIONS AND CONSIDERA- TIONS ABOUT THE PREMISSES:

*Wherin is considered vvhhat persons are left out, and vvhhat are put into Fox his Calendar; how they are canonized; vvhhat spiritt and agreement of Religion they had among themselves; whether they were lawfully punished, or no, and such like pointes.*

## C H A P. X V I I.

**A**LBEY T I cannot doubt, but that the discreet and iudicious reader, in perusinge ouer the former Story of Foxian Martyrs and Confessors, hath made diuers notes and obseruations vnto himselfe, for his better memory and iudgement therin: yet some few also I thought good to lay togeather in this place, which are these that ensue. First, that as sundry people are put into this Calendar, for holy Martyrs and Confessors, very impertinently, and without any iust reason at all, as in perusinge yow haue seene: so sundry are left out also, that seeme should haue had their place therin, with as great reason or greater then other of the best sort that are preferred.

2. As for example, amonge the Lutheran Protestants, seeing Fox is content to admitt  
some

First con-  
sideration  
why some

some of them for Saints, yt seemeth that *Flaccus Illyricus*, *Vigandus*, *Faber* and their fellowes the *Magdeburgians* most highly deseruinge of the Protestant Religion, by wrytinge their laborious and lyinge centurie, should haue byn admitted among the rest. And the like may be said of *Ioachinus VVestphalus* head superintendent of Saxony, *Ioannes Brentius*, *Heshusius* and other such chiefe German pillars of that side, who as well might haue byn Calendred, as *Melancthon*, *Phagius*, *Bucer*, and such other, that haue their roomes in that ranke, except yt be perhaps, for that these men wrote more earnestly against *Caluyn* and *Caluinists*; but so did also sometymes *Melancthon* and *Bucer*, as before hath byn shewed.

3. But yet a farre greater question yt is, why the very first Fathers and founders of Sacramentary Religion yt selfe are left out of this Calendar, to witt *Carolstadtus*, *OEcclampadius*, *Zuinglius*, and *Caluyn*, though for the first three, that were immediate schollers of *Luther*, and first brake from him to begin the Sacramentary sect, his seuerer sentence and condemnation of them, which we haue sett downe before in the \* story of his life at large, togeather with his detestation of their spiritt (he being a Saint himselfe also of this Calendar) might perhaps deteyne *Iohn Fox*, from canonizinge them in this place. But of *Iohn Caluyn* some other reason must needs be, which I cannot imagine to be other, but the notorious infamy of his life, as also the little likinge which  
the

are left  
out of the  
Calendar.

\* *Febr. 17.*



Of Caluyn  
and Beza.

the state of England had of him, & his actions, as well for denyinge the supremacy Ecclesiasticall, to temporall Princes (which is the cheefe wall of their Religion) as also for settinge vp the dangerous plott of Puritanisme, and spreadinge yt from *Geneua* into *England*, *Scotland*, *France*, and other places, as yow may see in the bookes of *Dangerous Positions*; *Suruey of disciplinary doctrine*, and other such Treatises written by our English Protestants against the Puritans, wherin they are so farre from makinge *Caluyn* and *Beza* Saints, as albeite for ciuilityes sake, they giue them the titles of *Maister Caluyn*, and *Maister Beza*: yet yt yow respect the substance of that they write against them, they do make them the most notablest deceyuers & cogginge companions, that ever were, and very knaues indeed, & firebrands of hell, vnder the titles of maisters.

4. And in this point do our English Protestants ioyne with the most learnedst Protestants of all Germany, concerninge the notorious wickednes of *Iohn Caluyn*. For first the foresaid Superintendent of Saxony *Ioachim Vvestphalus* doth lay open the same egregiously in an Epistle to *Caluyn* himselfe, wrytten *anno Domini* 1557. prouinge him therein to be a most lyinge, and deceytfull heretike; And then in another booke written the next yeare after, intituled: *A Confutation of Caluyns lyes*, he performeth the same more largely; as doth also a famous Lutheran preacher, named *Samuell Auberinus* in his booke intituled; *A demonstration of the*

the fallacyes of Iohn Caluyn, &c. Imprinted at Lauginga anno Domini 1591. And two yeares after him againe Doctor Aegidius Hunneus in his booke intituled *Caluinus Iudaizans*, Caluyn playnge the Iew in corruptinge, falsifyinge, &c. printed at VVittenberge 1793. And five years after that againe Doctor Albertus Grauerus Reader of Diuinity, declaymeth the same more largely in his booke intituled: *Bellum Ioannis Caluini & IESV Christi*, &c. The warre betweene Iohn Caluyn and IESVS Christ, &c.

5. And lastly, (for I will passe no further in this place) the booke of Doctor Zacharias Riandrus, intituled *Lupus Caluiniannus excoxiatus*, the Caluinian wolfe skynned or vncafed, doth giue vs abundant testimony of this matter, to wit, to yeld vs some cause, why Iohn Fox, like a Fox indeed, did leaue out his Maister Caluyn from the Calendar of Saints, notwithstandinge the great furniture therof is of his schollers and disciples, so as in this particular, the sayinge of our Sauour holdeth not: *Non est discipulus super magistrum*. The scholler is not aboue his maister.

6. And now as this first consideration hath byn of them, that haue byn left out: so may the next be of those that are putt in, which is a point of more length then the former, yf we would prosecute the same: but I will only as yt were with the finger point towards yt, and therwith leaue yt to the Readers for their contemplation. It is then to be noted, that in the Calendar and story therof, are comprised  
all

The second  
considera-  
tio, what  
people be  
put into  
the Calen-  
dar of Fox.

all the heades of factions and sects, that haue byn different from the knowne Catholike Religion, and opposite among themselves for these three or foure last hundred yeares, as *VValdo* of Lyons, and his *VValdensians*, the Earle of Tholosa, and his *Albigensians*, *Iohn VVickliffe* of England and his *VVickliffians*, *Iohn Husse* of *Bemeland*, and his *Hussits*, *Iohn Zisca* of the same nation, and his *Thaborits*, *VValter Lolhard* in Germany, and his *Lollardians*: and in our dayes *Martyn Luther* and his *Lutherans*, both sectes *Molles* and *Rigidi*, *Vldericus Zuinglius*, and his *Zuinglians*, *Iohn Caluin* and his *Caluinists* both mingled and Puritans; and other the like: All which are allowed and commended by Fox eyther in his Calendar or history, though they did not a little disagree, as well among themselves, as with the Catholike Church, both in words, actions, manner of life, preachings and wrytings, as before hath byn shewed.

7. And wheras we that follow Catholike doctrine, are so exact for holding vnion therein, as we reiect and hould for wicked (accordinge to the Creed of *S. Athanasius*, and first Councell of Nice) whosoever doth not beleue inuiolably the said Catholike faith wholly and entirely in euery point, and do sometymes condemne euen to death, and burne some for dissentinge in one only point of faith, (as Iohn Fox himselfe hath diuers tymes complayned) how can yt be, that he & his Church can gather vp and ty together in one vnion of faith and communion of Saints,  
all

See before  
in Taylor  
burned  
1. Martij.

all these different and opposite heads, together with their members & followers? Truly, no other way, but only as Sampson tyed his Foxes together by the tayles, though their heads and faces were opposite, and contrary one to another, which serued him not to plowgh or sow, plant or tyll, but only to sett a fire, wast & destroy the corne vvhich others had sowed before, which is the only office & peculiar vvorke, that these wrangling opposite hereticall heads do bringe forth in the Church of God, to witt, pull downe, digg vp, destroy, discreditt & disgrace that which was sowed, planted and established before them, & therby to bring all to misdoubt, vnbeleefe and atheisme. And so I leaue them to Iohn Fox to be disposed of.

8. The third consideration may be, of the different manner of proceedinge in the Catholike Church for declaringe mens holynes, from that which is vsed by heretiks and sectaries: For as we, out of the common sense and reason of all men, do say and affirme, that all are not of one holynes or meritt of life in this vworld: so to publish or make declaration therof, after their death, appertayneth rather to some publike authority, vvhich may ordayne more certayne & exact enquiry therof, then to any particular man, vvho may be carryed away eyther vvith passion, or deceyued by ignorance, or otherwise abused by false information, more easily then a publike magistrate. Wherypon yt is seene, that vvhen  
among

The third  
considera-  
tiō of dif-  
ferēt man-  
ner of Ca-  
monizatiō.



among Catholiks any one is to be canonized, that is to say, to be declared for a holy man or woman, great and long search is made about the matter first, and many hundred persons examined; many records also are sought out, of the life and actions of the person, of his virtues and miracles, and such other points appertayninge to sanctity.

9. And for so much as the publike & highest Ecclesiasticall magistrate, in whose name and authority the examen is made, cannot be presumed to haue interest or passion therin, yt is euident that the matter must needs passe with farre more indifferency, grauity, sincerity, and truth, then yf yt passed vpon the word, credit, or assertion of any one particular man, as amongst heretiks & sectaryes yt doth, where euery man canonizeth or condemneth according to his owne fancy: For that they hauing no one generall, or supreme head acknowledged by all, do fall at diuision or strife among themselues, one part sanctifyinge and canonizing such for holy men and weomen, as the other commonly do reiect and condemne, as yow haue heard before in the storyes of *Luther*, *Zuinglius*, *Caluyn*, and other like: yea some one man of a particular sect, will presume to canonize sometyme some for Saints of his sect, whome other of the very selfe same sect will hould for wicked, as heere in Fox his *Calendar* are many examples; as that of *Cowbridge*, vyhoe denyed Christ; that of *Colins*, who held vp the dogg to be adored, and Fox himselfe

confelleth that he was madde: That of *Flower* the Apostata monke, that wounded the Priest at *Vestminster*, & said yt was the spirit of God that had moued him thervnto: That of *Roger Oneley*, hanged for coniuringe, and *Eleanor Cobham* condemned of wichcraft: That of *Oldcastle*, *Acton*, and other rebels, hanged in *Saint Gyles* fields, for conspiringe the death of King *Henry* the fifth and his brethren: That of the famous ruffian and murderer *Zisca*: That of the three theeues *Kinge*, *Debnam*, and *Marshe*, hanged in chaines by commandement of King *Henry* the eyght, for robbinge the Church of *Douer-court* in Kent. All these I say, and other like vnholly Saints, hallowed heere and canonized by *Iohn Fox* for Martyrs and Confessors of his Church, I nothing doubt, but will not be allowed for such, by many of the discreeter sort of Protestants in England, but rather reiected, and thought fitter to be flunge to the dunghill, then to be placed in an Ecclesiasticall Calendar. And this is the good agreement, that sectaryes can haue amonge themselves in these points.

10. The fourth consideration may be, what persons *Iohn Fox* hath put out of his Calendar, that were in ours before, and what recompence he hath made for them, by putting in others, in their places. For albeit he hath byn so courteous, as to lett stand all the Apostles, and some other old Saints also; as *S. Mary Magdalen*, *S. Marke*, *S. Luke*, and some few others; yet doth he put out both *S. Barnaby*

The 4. Consideration  
vwhat  
Saints  
*Fox* putteth out  
and into  
the Calendar.

their equall, & all the Doctors of the ancient Church, Greeke, and Latyn, with about 200. Martyrs and Virgins, as yow may see in our Calendar; and in place therof, hath putt in such a multitude of artificers, labourers, shermen, weauers, cowherds, coblers, taylors, smithes, and spinsters, as yow may see in his Calendar: who as they could not be true Martyrs for the reasons before alleaged, to witt, for dyinge for their owne disagreeinge fancies: so neyther Confessors, partly for the same cause, & partly for that their lyues were nothinge eminent in vertue aboue the common sort of men and weomen, by Fox his owne Confession. For what singular thinge doth he commonly recyte of any of these his Confessors, that exceeded the vulgar sort of Christians, vvhhat extraordinary fastinge, prayer, almes-deeds, mortification of the flesh, doth he alleage in any of them? Nay it is to be noted, that scarce any one of them all, man or woman, is recorded to haue obserued virginity or continent life? And yet will not Fox deny, but that these thinges are great graces and gyfts of God, which did shine both in our Saviour, and his blessed mother, and in most of all Christian Saints after them; and yet that none of Fox his Saints should haue this gift to conteyne, but that all all of them yelded to the passion of the flesh, is a very base matter, yf yt be well considered, as yt is well worth the consideration.

None of  
Foxes  
Saints  
hath the  
gift of cō-  
tinency.

11. But yf we passe further yet and consider  
the

*Calendar-Saints.* (obseru.vpon the Prem.) 371 *Chap. 17*  
the rest also of their actions, & compare them  
with the liues and actions, wrytten, and deli-  
uered vnto vs, by antiquity of ancient Saints;  
we shall see the comparison so base and ridi-  
culous, as any modest Protestant himselfe  
would blush to abide the triall. As for ex-  
ample, he that should read the rare vertues of  
*S. Francis*, (whose feast is vpon the fourth of  
October) his prayers, his mortifications, his  
wonderfull miracles, recorded by *S. Bonauen-  
ture*, a Saint also himselfe; and then shall come  
to Fox his Calendar, and find him stricken out,  
and one *Catelle* a schoole-maistres in France,  
put in his place, who will not laugh or byte  
his lippe theratt? And the like yow shall find  
in hundreds besides of no lesse indignity, yf  
yow will go ouer the former Calendar: as for  
example the forsaide Apostle *S. Barnaby*, being  
stroken out vpon the 11. of Iune (for what  
cause God knoweth), *Halliwell* and *Bowier*  
are put in his place, the first a Smith, the other  
a weauer; and what a change (thinke yow) is  
this? *S. Antony* the Abbott, of whome *S. Atha-  
nasius* and *S. Augustine*, and so many other an-  
cient Fathers do vvyte most admirable  
things, is put out vpon the 17. of Ianuary, and  
*Isabell Foster* a Cutlers wife, is put in his roome.  
*S. Tymothy* Bishopp and Martyr. scholler to  
*S. Paul*, is put out vpon the 24. of the same mo-  
neth, & *V Villiam Hay* artificer of Kent, entreth  
in his place. The like yow may see in the feasts  
of *S. Polycarp* scholler to *S. Iohn Euangelist*, and  
of *S. Chrysostome*, and *S. Cyrill*, both of them fa-



mous Doctors, (all which feasts follow in this moneth one the other) who are thrust out by Fox, and three kentish artificers, *Lowicke*, *Prowtinge*, and *Finall* put in their places; And so may yow goe ouer all the whole Calendar, & find sufficient matter of musinge to furnish this fourth consideration withall.

The 5. consideration  
how Sacramentaries  
cannot be Saints but by  
damnation of Lutherans  
& of all ancient Fathers.

11. Wherefore the fifth consideration may be, that Iohn Fox hath made the farre greater part of all his Martyrs and Saints in this Calendar, and throughout his whole volume (to witt to the number of 268. as before hath byn noted) for denyinge the *reall presence* of Christs true body, and bloud in the Sacrament after the words of consecration, and for that they deryded, scoffed at, and blasphemed the same, alleaginge alwayes certayne reasons of sense or humaine iudgement against that most high mystery of belecue. In which, such vayne weomen, and those that were most ignorant and vnlearned of all others, beare away the bell, in that kynd of contempt and raylinge, as before yow haue heard in the examen of all the 12. moneths. But now these Saints of Iohn Fox, whome he confidently placeth in heauen, & assureth vs that they are partakers of Gods euerlastinge blisse, *exalted and intbro- ned* (to vse his phrased) *in his eternall seat of glory*: these people (I say) dyinge for that cause, cannot be saued, except all the rest, that held and defended the contrary, be reiected and damned, who are first all the holy Fathers, accordinge as yow heard confirmed before by Do-

*Doctor Philipp Melancthon*, a Saint of this \* *Calendar*, who gathered out their sayings and sentences about this article into a particular volume, and affirmeth not only, that all the said ancient Fathers beleueed, and taught the reall presence of the very body of Christ in the Sacrament, but that himselfe would be content to dy in defence of that beleefe against the Sacramentaryes.

\* *Sup. 29.*  
*Decemb.*

12. And not only these ancient holy Fathers of the primitiue Church, and all others that haue followed them, and their beleefe vntill our dayes, must be damned, yf Fox his Sacramentary-Saints be saued ( which were a pitifull case ) but euen *Doctor Martyn Luther* himselfe, and all his followers, as yow may partly see by that, which in the first consideration of this Chapter we haue touched about the opinions of *Iohn Caluyn*: but heere in this place, we shall briefly heare the same about all sorts of Sacramentaryes both Zwinglians and Calvinists, whome the most learnedest Protestants of our tyme do hould for damned heretiks.

13. And first for *Doctor Martyn Luther* himselfe a cheefe Saint of this \* *Calendar*, who had *primitias spiritus* amongst the Protestants, yt is sufficient to remytt the Reader, to that which we haue noted before vpon his festiuall day, where amonge other thinges he holdeth, as yow may remember, not only that *Carolstadtus*, *Oecolampadius*, & *Zuinglius* the first authors of the Sacramentary doctrine, are damned rather then saued, but giueth also this resolute

\* 18. *February.*

sentence of them all, as well authors and mai-  
 sters; as schollers and followers, that they are  
 all heretiks: *Hæreticos serio censemus* (saith he)  
 &c. We do seriously iudge for heretiks, and  
 cutt of from the Church of God, both the  
 „ Zwinglians, and all other Sacramentaryes,  
 „ that do deny the body and bloud of Christ to  
 „ be receyued in the venerable Sacrament, by  
 „ our bodily mouth, &c. Lo heere, yf all Sacra-  
 „ mentaryes be heretiks, and cutt of from the  
 Church of God by Luther, how can they be  
 Saints by Fox? I will not stand heere to al-  
 leage the sentence of all other Lutheran Do-  
 ctors and diuines, the learnedst that haue  
 wrytten in this behalfe, who with one voyce  
 do condemne all Sacramentaryes, and namely  
 Zwinglians, and Caluinistes for damnable here-  
 tikks. And to repeat nothinge of that which  
 we cyted before about *Caluyn*, in the first con-  
 sideration, yow may see *Tilmannus Heshusius* a  
 great Lutheran Doctor, who calleth Zwin-  
 glians and Caluinists: *Sacrilegas sectas contra testa-*  
*mentum filij Dei.* Sacrilegious sects against the  
 testament of the soonne of God. *Ioannes Schutz*  
 another famous Doctor and wryter saith: *Sa-*  
*cramentarium secta, sentina quadam est, in quam*  
*multa hereses confluunt; vltima satane ira, quam is*  
*furyis exagitatus, contra Christum, eiusq; Ecclesiam*  
*exercet.* The doctrine of Sacramentaryes is a  
 certayne sinke, wherinto many heresies do  
 runne: yt is the last wrath of Sathan, which  
 he being vexed with fury, doth exercise a-  
 gainst Christ and his Church. And the same  
 author

Luth. contr.  
 Art. Lo: a  
 many thej.  
 27.

Luther  
 holdeth  
 all Sacra-  
 menta-  
 ryes for  
 hereticks.

Heshus in  
 defen: cont.  
 Calu. num.  
 The iudg-  
 ment of  
 Lutheran  
 Doctors.  
 Ioan. Schutz  
 in 50 caus.  
 Prefat. a. 6

*Calendar-Saints.* (obseru. vpon the Prem.) 375 Chap. 17  
author afterward wryteth thus: He that fol-  
loweth the sect of Sacramentaryes, is a mani-  
fest and sworne enemy to God, and hath for-  
saken his faith which he promised to Christ in  
his baptisme.

*Ibid. littera*  
7. 3. i

14. And now let any man iudge what Saints  
Zwinglians and Caluinists be, accordinge to  
these learned Protestants iudgements. But for  
that yt were ouerlong, to recyte heere the se-  
uerall sentences of all these Lutheran Do-  
ctors against Sacramentaryes; I shall only  
touch the titles of certayne books & volumes  
sett forth by Lutheran Protestants against  
them, vvherby the reader may ghesse vvhat  
stuffe is conteyned in the works themselues:  
First then read the worke of the foresaid Su-  
perintendent *VVestphalus* intituled; *Farrago con-*  
*fusianarum, &c.* A heape of confused opinions  
of Sacramentaryes, contrary the one to the  
other, &c. Where you shall see a straunge con-  
fusion among these men. Read also the worke  
of *Tilmannus Heshusius*, another Superintendent,  
intituled; *A refutation of the Pelagianisme and Ana-*  
*baptisme of Caluinistes, about the articles of Baptisme*  
*and Originall sinne*; printed at Erphord. The worke  
also of Doctor *Iacobus Andreas* of the vniuersity  
of *Tubinga*, intituled *Breuis admonitio de crimine*  
*stellionatus Caluinianorum.* A brieue admonition  
or detection of the crime of Treason or frau-  
dulent imposture of Caluinians. And another  
worke of the same Doctor intituled; *Of the In-*  
*earnation of the sonne of God, against the impious and*  
*blasphemous errors of Zwinglians and Caluinists*;

*Anno Do-*  
*mini 1552.*

Books a-  
gainst the  
Zuinglians  
and Cal-  
uinists.

*Anno Do-*  
*mini 1583.*

*Anno Do-*  
*mini 1582.*



*Anno 1586.* printed at Tubinga in 4. wherein he sheweth that Zwinglians & Caluinists do hould many blasphemous errors about, the Incarnation of Christ our Sauour.

15. See also the worke of Philippus Nicolaus a principall pastor of the Church of Herdican whose title is: *A discouery of the foundations of the Caluinian sect, agreeinge in all things vvith the old Arrians and Nestorians*; and that yt is impossible for any Christian to follow Caluinists, but that he must be guilty also of Arrianisme, and Nestorianisme; printed at Tubinga in 4. There followeth also the worke of Ioannes Modestius printed in 4. in the same vniuersity of Tubinga, intituled: *A demonstration out of the holy scriptures, that those of the Sacramentary sect are not indeed Christians, but rather baptized Iewes and Machometans*. The worke of Ieremias Victor, printed at Frankeford in 4. whose title is: *Atrew and cleare demonstration that Zwinglians and Caluinists are no Protestants, nor conteyned vnder the Confession of Augusta*, exhibited to Charles the Emperour, an. 1530. The worke also of Doctor Conradus Schuffelburgius contayned in three large books, printed at Frankeford in 4. whose title is: *Three books of Caluinian diuinity, vvherin, as in a cleere table, is shewed to the eye, out of 223. Sacramentary wrytinges vnder the names of their proper authors; eos, de nullo ferè Christiana fidei articulo rectè sentire, &c.*

16. I omit many other works extant, as that of Ioannes Mathew, *de cauenda Caluinistarum fermento*, of auoydinge the leuen of Caluinists. The great worke of Theologorum VVittenbergen-  
sum,

*Calendar-Saints.* (obseru. vpon the Prem.) 377 Chap. 17  
*sum*, of all the diuynes of VVittenberge, printed  
in fol. at Tubinga, and intituled: *A confutation of* Anno Domini 1524  
*the Zwinglian and Caluinian patchinge together of*  
*Scriptures and Fathers of the ould Church, called by*  
*them Consensus Orthodoxus Christianus.* Titelmans  
booke also, printed in 4. at Magdeburge intituled: *Ten greuous and Pernicious errors of Zwinglians* Anno Domini 1592  
*about the doctrine of sinne, and baptisme, taken out of*  
*their owne bookes, &c.* All this (I say) being seene  
and considered, and that these most learned  
Protestants of this our age, do hould the Sa-  
cramentary sect of Zwinglians and Caluinists  
for such pernicious and damnable heretiks, as  
yow haue heard; yea not for Christians in-  
deed, but rather for enemyes of the sonne of  
God, corrupters of his word, peruerterers of  
his will, deprauers of his testament, and tray-  
tors of his Religion: I would aske with what  
assurance or probability can Iohn Fox make  
so many of them Saints in this his Calendar?  
For yf these be Saints; then must the other be  
diuels, that wryte thus against them. And this  
shalbe sufficient for this fift consideration.

17. The sixt consideration may be, how that  
all this notwithstandinge euery one of Iohn  
Fox his Saints (but especially those of the  
Zwinglian sect) did bragge exceedingly of  
their peculiar spiritt, of their election, prede-  
stination, and assurance they had therof by  
the inward testimony of the said spiritt; yea  
many of them did insult and vaunt ouer their  
Bishoppes and Pastors, and other ordinary  
Iudges, for that they durst not assure them-  
selues

The 6. co-  
sideration  
about the  
assurance  
of each  
mans spi-  
rit.

selues as these men did, that they had the true  
 spiritt of God in them: as yow haue scene by  
 many examples before, especially of *V Woodman*  
 the Ironmaker, *Allerton* the Taylor; *Iohn Fortune*  
 the Smith, *Iohn Maundrell* the Cowheard, and  
 many other both men and weomen, but espe-  
 cially weomen, who, the lesse knowledge  
 they had, the more obstinately did they rest  
 themselues vpon this persuation of their in-  
 ward spiritt, which is the last refuge of any  
 heretike whatsoeuer. For when once he con-  
 temneth the externall authority of the visibible  
 Church, and retyreth himselfe to only scrip-  
 tures (for this is the first leap, which com-  
 monly he maketh) and then being pressed  
 about the meaninge or interpretation of scrip-  
 tures; he must presently, yf he be vnlearned,  
 and not able to stand in that combatt, retyre  
 himselfe to the last hold of his owne peculiar  
 spiritt: & yf he be learned, though he wrangle  
 for a tyme, yet this must needs be his last re-  
 fuge and resolution; for that heresie being no-  
 uelty and singularity, cannot finally defend yt  
 selfe, but by this only shift, and deceyt of the  
 diuell, which for the most part is so fortified  
 by him, as yt is inexpugnable. For whatsoe-  
 uer yow alleage against them, eyther reason,  
 authority, scriptures, fathers, or other persua-  
 sion, yt is all reiected by this only persuation  
 of theirs, that they being elect, their spiritt  
 and iudgement cannot erre: vvherin I haue  
 scene my selfe strange examples of obsti-  
 nacy, but yet stranger cannot be, then in the  
 former

See a no-  
 table ex-  
 ample of  
 Alice Dry-  
 uer, *N<sup>o</sup> 11.*  
*32.* and  
 others.

The fancy  
 of a pecu-  
 liar spiritt  
 is inexpu-  
 gnable.

former examples yow haue seene and read.

18. Only I will add one example out of a printed booke, dedicated to the Lords of the late Q. Counsell intituled; *The seduction of Henry Arthington by Hackett, in the yeare of Christ 1592.* In which this *Henry Arthington*, being an earnest Protestant or rather Puritan, doth discourse of 2. spiritts of his, the first from the tyme of his being a Protestant vnto the death of *Hackett*, the second from that tyme forward: His first spiritt duringe *Hacketts* life, he assured himselfe to be of the holy ghost, for that yt was founded in the hatred of Papists and Papistry, whome he held for traytors; yt moued him to follow Puritan sermons, as also their fastes and exercise vpon the Lords day, and besides this, *he felt himselfe possessed* (to vse his owne words) *vvith a burninge heat within him, and his loue and affection greatly placed towards the preachinge ministry, to stand vvith them in their iust defence, &c.*

The strange  
story of  
H. Arthing-  
ton.

*Seduct. p. 3. & 56.*

19. Thus describeth he his former spiritt, which induced him by little & little to ioyne with the forsaide *Hackett* and *Coppinger*, and to beleue that the saide *Hackett* was Christ, and *Coppinger* and himselfe two Prophetts, who jointly at last proclaymed him for such, in Cheapside of London vpon the 16. of Iuly 1591. and were condemned all three for the same. *Hackett* was hanged, *Coppinger* died in *Brodwell*, and this *Arthington* was repriued, who afterward vpon hope of life, (as yt seemeth) was content to condemne his former spiritt  
for

*Stoou in his  
chron. anne  
1591.*



for wicked and diuelish, which hitherto he had held to be of the holy ghost, and to take another spiritt, though it differed in nothing els, but only that he held not *Hackett* now for Christ, but in all other points it was the same, to witt in hatred of Catholiks, in zeale towards the preaching ministers, and their opinions, in heat of seruour towards fasts and exercises vpon the Lords day, in the inward testimony of his said spirit that cryed *Abba Father* and the like. Yow shall heare him speake himselfe breefly of both spiritts, and therby iudge what reason he had to be assured more of the one, then of the other.

20. *V* Vee all returned (saith he) after sermon vnto *Hackets chamber*, where we finished our exercises in prayer by course, &c. And before we departed I felt my selfe very hoate within, which I verily thought had byn an extraordinary motiue of the holy ghost (as Christs disciples had goinge to *Eman*) vvhich the Lord had sent downe for a blessinge of his loue vpon our exercises; so I departed a very glad man; and the next morninge followinge as I lay in my bed, I found my selfe moued to penne a curse against the Citty of London, which I prosecuted vvith vvatry plants, &c. This is the description of his former spirit, which according to the definition of a Protestants spiritt, I do not know why yt should be reiected. For as for his familiarity in scriptures (which is wont to be a clause in the definition of a new ghospelinge spiritt) yow may see yt plainly in this man, for that at euery turne of his said booke, he alleageth the same abundantly. So as  
layinge

*Sedult. pag.*  
14.

*Luc. 24.*  
*vers. 32.*

*Arthingtō*  
his first  
spiritt.

layinge aside the condition of a Catholike spirit, (which is to be gouerned by others, & not by yt selfe : I see not how this first spirit of Arthington may iustly be condemned by the rule of Protestants, for that spirit assureth him certainly that he was elected, and chosen to eternall blisse, & gouerned by the holy ghost, which is the cheefest priuiledge & commendation of Protestants spirit. But let vs now heare the description of his second spirit, which he called the true spirit of the holy ghost indeed, and the former to haue byn of Sathan.

21. First of all he cyteth and heapeth together many scriptures, out of which a man may certainly gather, accordinge to this his new spirit, whether one be predestinate or noe & so did he of himselfe in these words : *VVherby (saith he) I certainly know my selfe to be reserued for saluation in Christ, &c. Yea I did expostulate vvith Gods mercifull Maiestie (after my fall vvith Hackett) vvwhether I vvvas a reprobate or noe, and presently the holy ghost did assure my hart, that I was no reprobate, but that my case in effect, was much like S. Paules, &c. Lo, this is the assurance of Arthington his new fresh spirit, wherof afterwards he alleageth also many arguments and proofes, to assure himselfe that yt was a true spirit : I was assured (saith he) of my spirit by these tokens followinge: First by experience of Gods providence in still preserving me, &c. (to witt from hanginge when Hackett was hanged) Secondly for that God hath sent his spirit into my hart to cry Abba Father, &c.*

*Seduz. pag. 24.*

*Ib. pag. 24.*

The arguments of Arthingtons spirit.

Thirdly

Thirdly for that God doth still encrease my faith, &c.  
 Fourthly in that I know my faith to be founded in the  
 fruits of Gods spiritt, proceedinge from the same, &c.  
 VVherby I do certainly know my selfe to be surely re-  
 serued for saluation in Christ, &c.

22. These be his arguments and this his as-  
 surance: And this spiritt he saith that he  
 knoweth to be of almighty God, the other of  
 Sathan, which before he thought to be as  
 much of God, as this, and would haue gone  
 to the fire for asseueration thereof, yf he had  
 byn pressed therevnto. And in truth, the one  
 hath as much assurance as the other, but only  
 the madd perswasion of his owne hereticall  
 brayne. And the like is to be held of the par-  
 ticular spiritts of all Fox his sectaryes before  
 rehearsed, who were possessed in deed, with  
 that Whirl-wynded lyinge spiritt, whereof  
 both *Elias* and *Esayas* the Prophetts do speake,  
 as sent of purpose to deceaue such vvillfull  
 heady people. And so much of this conside-  
 ration about hereticall spiritts.

3. Reg. 12.  
 Esa. 19.

The 7. cō-  
 sideration  
 about pu-  
 nishing of  
 heretiks &  
 sectaryes.

23. There followeth the seauenth conside-  
 ration vpon the premisses, to witt, that sup-  
 posinge the former peruersity of hereticall  
 people in England, and that they would ne-  
 ther be instructed nor reduced themselues,  
 nor cease from peruertinge of others; what  
 should or could the Pastors of England, and  
 such as had charge of conscience ouer their  
 flocke, do in such a case? Fox doth euery-  
 where exclayne and make fierce inuectiues  
 against the Bishops & Cleargie, for punishing  
 these

these people, condemninge yt, (as yow haue heard) for barbarous cruelty, iniustice, murder, and the like. For answeringe whereof yt seemeth to me, that three points may be considered: First whether the punishinge of such as be condemned for heretiks, by the externall and visibler Christian Church of euery age, be lawfull or noe? and Secondly whether in Q. Maryes time and in the raignes of former Catholike English Princes, yt were expedient to punish such people, as they did, supposinge yt were lawfull. And thirdly whether the same vvere executed vvith cruelty, or rather vvith compassion vpon necessity.

Three questions to be handled.

24. To the first, yf we talke of matter of fact, there can be little controuersy betweene English Protestants and vs at this day, for that they do burne also Anabaptistes, Arrians, and other such like heretiks, as is euident by *Ioane of Kent*, and of *George Paris*, burned in King Edwards dayes, and diuers others condemned to death by our Protestant Bishoppes for Anabaptisme, and burned for the same vnder Q. Elizabeth. And *Michel Seruetus* was burned by the procurement of *Caluin* in *Geneua*: And *Valentinus Gentilis* was burned in like manner by the Protestant Magistrates of *Berna*, vvich facts were not only allowed, but also highly commended both by \**Caluyn* & †*Beza*, as conforme to the word of God, which appeareth by their seuerall bookes wrytten of that matter. And the same fact of burninge the forsaide *Seruetus* in *Geneua*, is much commended in like

Steuu anno  
1549. 22.  
April. &  
anno 1550.  
20. Maij &  
anno 1551.  
24. April.  
& 2. Iunij

\**Calu. l. de  
supplicio  
Seruets.*

†*Beza l. de  
haeret. à ci-  
uili magi-  
stratu per-  
secutis.*

manner



*Melancthon  
in loc. com.  
Manly cap.  
de Eccles.*

manner by Philipp Melancthon a speciall Saint of Fox his Calendar. So as heereby he hath nothinge iustly to make aduantage of.

*Emperors  
Edicts a-  
gainst he-  
retiks.*

25. But now yf we passe from the fact vnto the iustice and lawfulness in generall, as little doubt can be made therof, as of the fact yt selfe and much lesse; For that from the tyme of Constantine and the first Councell of Nice downeward, which conteyneth the space of thirtene hundred yeares, yt is cleere and euident, that all vertuous and Catholike Emperors for many ages togeather, haue promulgated sharp lawes for the punishinge of all sorts of heretiks; the first of whome was Constantine himselfe, who at the motion of the said Councell of Nice, published diuers sharp declarations & edicts against *Arrius*, and his followers, and besides them also against the *No- uatians*, *Valentinians*, *Marcionistes*, *Paulinians*, *Montanistes* and *Cataphrigians* by name, & *quicumque alienam ab Ecclesia opinionem & doctrinam sequuntur*, and whosoever did follow a different opinion or doctrine from the knowne Catholike Church of his tyme; which Edicts his three sonnes after him renewed and amplified, and so did after them againe the most Catholike Emperors *Gratian*, *Valentinian*, *Theodosius*, *Arcadius*, *Honorius*, and others, as appeareth by their decrees extant in the *Codex*, and all the holy Fathers that liued with them, both Greekes and Latyns, did highly commend their zeale and iustice in that behalfe. In place of all the rest yow may read *S. Austen* approuinge and defen-

*Euseb. l. 3.  
de vit. Con-  
stant. c. 62.  
Nierph. l. 8.  
hist. c. 25.  
Zozom l. 1.  
cap. 20.*

*Lib. 1. Cod.  
c. de her. &  
Manich. &  
c. de Apost.  
lig. Arrian.  
& l. Cacer.  
& in Nou.  
valent. vit.  
de Manich.  
Theod. ep. ad  
Hied. Pres.  
Valent. ep.  
ad Pallad.  
Presulum.*

*Calendar-Saints.* (obseru.vpon the Prem.) 385 Chap. 17  
 defending most largely this matter against the  
 Donatists in many places as *lib. 2. cont. epist.*  
*Parmen. cap. 7. & lib. 2. contr. litteras Petiliani c. 10.*  
*& lib. 2. cont. epist. Gaudent. cap. 17. & 26.* and in  
 many other places. And in his second booke  
 of \* *Retractions* and other where, he doth re-  
 call & retract his former opinion which once  
 he had held, that heretiks were not to be pu-  
 nished with violence. And vnto the Dona-  
 tists that complayned of the punishment of  
 death appointed against them, he answereth  
 thus: *Occidunt animas, affliguntur in corpore: sempi-*  
*ternas mortes faciunt, & temporales se perpeti con-*  
*queruntur.* Heretiks do murder soules, and are  
 themselves but punished in body: they inferre  
 eternall deathes vpon others, and yet do com-  
 playne that they do suffer temporall death: as  
 though he would say they had no reason.

\* *cap. 5. ep.*  
 48. & 50.

*Aug. tract.*  
 11. in Ioan.

26. And this vvas the discipline of the  
 Church for punishinge heretikes after the  
 Councell of Nice, when she began to haue  
 externall power and tribunall: For that be-  
 fore while she was in persecution, she vsed on-  
 ly the spirituall discipline or sword of excom-  
 munication, and deliueringe heretiks ouer to  
 Sathan, which yet yf we beleeeue *S. Augustine*  
 was a more terrible punishment, then any  
 temporall, that could belayd vpon them: *Hor-*  
*ribilius est (saith he) tradi Sathanae per excommuni-*  
*cationem, quam gladio feriri, flammis absumi, ferisue*  
*subijci ad deuorandum.* It is more horrible to be  
 deliuered ouer to Sathan by excommunica-  
 tion, then to be slaine by sword, or consumed

The ter-  
 ror of ex-  
 commu-  
 nication.

*Aug. lib. 1.*  
*cont. aduers.*  
*leg. &*  
*proph. c. 17.*

by fire, or to be cast out to wild beasts to be deuoured. So saith *S. Augustine*. And of the same opinion and iudgement also, were the most anciēt Fathers of the primitiue Church, and nearest vnto Christ himselſe, who did ſo exactly and carefully fly, and deteſt the very ſight and conuerſation of heretiks, after they vvere once detected and denounced by the Church for ſuch, as yf they had byn damned ſoules already ſeparated to the fire of hell. For ſo we read testified by *S. Irenaus* in the very firſt age after that of the Apoſtles, that *S. Iohn Euangelist* would not ſo much as abide in the bath or hoat-houſe, where *Cerinthus* an heretike was. The ſame Father relateth alſo a like example of *S. Polycarpe*, ſcholler to the ſaid *S. Iohn Euangelist*, that he meeting in Rome a certaine Arch-heretike named *Marcion*, (author of the *Marcionists*, as the other was of the *Cerinthians*) he would not ſo much as ſalute him, wherat the other being moued, asked him (ſaith *Irenaus*) *Non cognoscis nos?* Do yow not know vs? wherunto the holy man aunſwered, *cognoſco te primogenitum Sathanae*. Yes, I know yow for the principall or firſt begotten ſonne of Sathan: both which facts are conforme to the doctrine of the ſaid Euangelist in his ſecond epiſtle, where talkinge of heretiks he ſaith: *Do not ſo much as receaue them into your houſe, nor giue them a ſalutation, &c.*

27. And after that bleſſed *Irenaus* hath recyted theſe two examples of ſeuerity, in flyinge communication with heretiks, he geueth this generall

*Iren. lib. 3.  
aduerſus har.  
cap. 3.*

*Iren. ibid.*

*2. Iohn.*

generall and notable admonition in that behalfe: *so great a feare (saith he) had the Apostles & Disciples of Christ, to communicate or haue conuersation in any one word with heretiks, accordinge to the precept of S. Paul: Fly an hereticall man after one or two admonitions, knowinge most certaynely that such a one is subuerted, and of himselfe damned, &c.* Behold what a lesson this is of old S. Irenaus, out of the words and examples of the Apostles, for them that liue among heretiks, and haue no scruple at all to participate with them. And all this no doubt was founded vpon those words of our Sauour Math. 18. *Si Ecclesiam non audierit, sit tibi tanquam Ethnicus & Publicanus.* Yf he heare not the Church (which is proper to heretiks) let him be vnto thee as a Heathen or Publicā; with whome the Iewes had neyther conuersation nor dealinge. Whervpon insue those speeches of S. Iohn, and S. Paul before recyted of *flyinge hereticall men.* And S. Irenaus (as yow haue heard) calleth yt a precept, and saith that the Apostles and first disciples of Christ, *did feare to do the contrary;* which appeareth not only in the example of S. Polycarp, before rehearsed; but of S. Clemens Romanus, and S. Ignatius, both schollers of the said Apostles, the former wrytinge thus: *Do yow seclude from you, vicked heretiks; let faithfull people declyne them by all meanes possible, in such sort as there be no communication with them eyther in speach or prayers, &c.* For that these men are more impious then Iewes, and more hatefull to God then the gentils, &c. Consider this seuer sentence of S. Clement.

Iren. ibid.

Marke  
this inference of  
S. Irenaus.


Tit. 3.

Matt. 18.

The feare  
rity of an-  
cient Fa-  
thers in  
flying he-  
retiks.

Clem. Rom.  
Constit A-  
post. cap. 18.





28. The second, to witt *S. Ignatius*, is no lesse earnest and precise in this behalfe; for hauinge described the wickednesse of an heretike, he addeth these words: *Do not come in company of such a one, lest you perish vvith him, though he be your Father, though he be your brother, though he be your houshold friend: Non parcat oculus vester super eum.* Lett not your eye haue pittie vpon him, &c. By which last words taken out of Deuteronomy for putting to death of false Prophetts, yt is euident, that yf the Church of God had had externall iurisdiction, & power to putt heretiks to death in those dayes, *S. Ignatius* would haue allowed therof. And albeit Christ our Sauour out of that mansuetude wherin he walked vpon earth, did not appoint any such rigorous bodily punishment to be laid vpon them (as neither he did vpon malefactors, which notwithstandinge now are lawfully put to death): yet is yt cleere by the similitudes vsed against heretiks by him, to witt of *vvolues, theeuers, robbers, murderers*, and the like (all which may iustly be resisted and punished by death, yf otherwise they cannot be repelled) yt is lawfull to putt heretiks also to death, when the defense of Christ flocke requireth the same.

29. Well then in all this I do not see, how I. Fox can stand with vs, but that heretiks may be punished, not only spiritually by Ecclesiasticall censures, but corporally also with the sword, when need requireth; only perhapps he will wrangle with vs when we come to the

*Ignat. ep. ad  
Philadelph.*

*Deut. 53.*

*Math. 7.  
Mat. 23.  
Iean. 10.*

*Calendar-Saints.* (obseru. vpon the Prem.) 389 Chap. 17  
the particulars, who are heretiks, and how they may be knowne, though this indeed haue as little doubt in yt, as any of the rest: for that the very words of the Decrees and Edicts, sett forth by Councells and Emperors against them, do shew plainly who be heretiks, & who be Catholiks, as is declared largely in the \* *VVarn-word* against O. E. or masked-minister *Sutcliffe* lately sett forth. As for example when Constantine the great wryteth thus in his decree against heretiks, as before hath byn shewed; *that they are heretiks who follow a different opinion or doctrine from the Church, &c.* Is it not euident whome he meaneth? to witt such as held different opinions from the knowne Catholike Church of his tyme.

How heretiks may be knowne.

\* Fol. 15.  
& 16.

Constant.  
apud Euseb.  
l. 3. c. 64.  
de vita  
eius.

30. And againe when he saith thus: O *yow Nouatians, Valentinians, Marcionists, Paulinians, Cataphrigians, know yow this law, &c.* Is it not also manifest what manner of men he meaneth? to witt, such as had their names from particular authors, and not from the Catholike Church. And when *Gratianus, Valentinianus* and *Theodosius* most Christian Emperors made their first decree that is extant in their *Codex*, beginninge *Cunctos populos*, and said that they would haue all their people to liue in that Religion which *S. Peter* had deliuered to the Romans, and had endured vntill that day, vnto the tyme of *Damasus B. of Rome*, and *Peter B. of Alexandria*, and was called Catholike, & therof do commaund their subiects to take the name of *Christianorum Catholicorum*: of Christian Ca-

Ibid. c. 62.

Lib. 1. c. 64.  
de summa  
Trinitat.

tholiks: And that all others followinge other doctrine, they would haue them called and accompted heretiks. This description (I say) of Catholiks and heretiks made by these aun-  
cient Emperors, is it not cleere to whome yt agreeth? And yf we would bringe yt downe from that tyme to this, and consider in euery age who did follow the common knowne Catholike Religion, vnder the Successors of *Damasus*, and who followed different opinions raysed by particular authors, is not the matter cleere? not only to Catholiks but euen to heretiks themselues? And do not the testimonies of the very Lutheran wryters before alleaged, declare that the names of Lutherans and Caluinists (wherof Iohn Fox professeth himselte to be one, and against whome we strue principally in this place) are in deed not inuentions of ours, but as properly agreeing to them in respect of the particular authors of their opinions and sects, as the names of Arrians, Nouarians, and the like, are ascribed before by the Emperors to the old heretiks?

31. Wherefore to stand no longer vpon this point (which yet is of great importance) we shall say a word breefly to the secōd & third, which shall conteyne the last consideration of this place; the second point being, whether it were expedient in Q. Maryes dayes (though yt were lawfull) to burne so many heretiks, as heere Fox setteth downe, and seeketh by the number to make the matter odious, wherein truly I will first confesse of my selfe, that in  
reading

The 8. &c  
last confi-  
deration  
whether  
it were  
expedient  
to burne  
so many  
heretiks  
in Q. Ma-  
ries tyme.

readinge them ouer, I was greatly moued to compasſion, not only towards themſelues, in reſpect of their euerlaſting miſery, and obſtinate madneſſe, but alſo towards their Biſhoppes, Paſtors, and other Catholike Magiſtrates, that were forced to puniſh ſo great a number of ſuch a baſe quality for ſuch opinions, as neyther themſelues could well vnderſtand, nor haue any ſurer ground therof then their owne fooliſh apprehenſions. And albeit I be not ignorant that diuers learned, godly & wiſe men do much doubt, whether the courſe held in thoſe dayes of burning ſuch people were expedient or noe: yet is there much to be conſidered alſo on the other ſide.

32. The cheefe reaſon of theſe men that put the matter in doubt, is founded on the euill ſucceſſe, and that albeit the thinge was lawfull in yt ſelfe, as now hath byn ſhewed; yet the raigne of K. Edward the ſixt hauing gone immediatly before, & corrupted infinite mynds with that nouelty of doctrine, which vnder him was ſpread contrary both to that of his Father, and to the Catholike doctrine, yt ſeemeth to theſe men, that yt had perchance byn better in Q. Maryes dayes, to haue giuen place to thoſe words of the parable of our Sauour, when he was demaunded about weeding out the darnell from the good corne, to witt, *that both ſhould be permitted to grow togeather vntill the barneſt, leaſt in goinge about to weed out the darnell, the good corne alſo might chance be pulled vp therewith.* Which parable S. Auſten againſt Parmenian the

Matt. 18.  
The para-  
ble of the  
Cockle  
expoun-  
ded.

Aug. lib 3.  
cont. epiſt.  
Parm. c. 1.



Donatist that alleaged the same (as diuers do in our dayes) to proue that no heretiks ought to be punished, doth shew at large to haue this only meaninge, that prudence and circumspection is to be vsed in rooting out as well heretiks, as other malefactors, and not to aduenture vpon yt rashely, or violently, when they are so many, or so stronge, or so euill disposed, as great perturbation and perill of the common welth might be expected therby, and so the good wheat pulled vp with the darnell, &c.

33. And this to be the true meaninge of this place, and not that heresies generally are to be permitted, the said Doctor proueth euidently, for that otherwise all other malefactors in like manner must be permitted, for that they are comprehended also vnder the names of euill seed, cockle, & darnell. And in this sense must be vnderstood in like manner both *Saint Cyprian*, in his epistle to *Maximus & Urbanus*, & *S. Chrysostome* vpon *S. Mathew*, who otherwise may seeme to fauour the permitting of heresies; but their meaninge is, that some toleration may be vsed with them when they cannot be rooted out, without danger of the good corne, which some men thinke to haue byn the state of tyme vnder Q. Mary.

34. But on the contrary side is to be considered the charge of conscience, that lay vpon the Bishoppes and Pastors in those dayes for lookinge to their flocke, whome euery houre they perceaued to be infected more and more by

*Eyp. lib. 9.  
ep. 3. Chrysost.  
sost. coment.  
in cap. 13.  
Math.*

The reasons and argumētis for proceeding against heretiks in Q. Maryes dayes.  
*Joan. 10.*

by these hereticall Foxes and wolues. And yf Christ our Sauour did cōdemne for hirelings in the ghospell those Pastors, which did fly for feare of the wolfe, to witt, when they saw the wolfe stronge, and potent, & armed with authority, against whome they should haue spent their bloud, for preseruinge their flocke; what would he say of Pastors that had authority on their side, and power also to resist and punish the wolfe? yf these men (I say) not of feare (which is some excuse) but of negligence, or of some compassion towards the wolues and Foxes themselues, should haue permitted such noysome willfull beasts, to haue liued freely among their flocke, doing all hurts they could without restraint or punishment; what would our Sauour haue said of such men? Truly it is like, he would not only haue blamed them as hirelinges: but rather haue condemned them, as priuy betrayers of his flocke. And this was their case in Q. Maryes dayes, for that none of these willfull ignorant people then burned, could be brought eyther to reuoke their heresies, or to keep them to themselues, or not to infect others, or any way to enclayne themselues to quiett-nesse.

35. Now then as to the last point, whether cruelty were vsed towards them or no, as eue-ry where Iohn Fox doth exclaime, the matter is easy to be iudged by indifferent men. First, for that true iustice lawfully administred cannot be called cruelty, and secondly much lesse,

Whether  
cruelty  
were vsed  
towards  
heretiks in  
Q. Maryes  
dayes.

lesse, where necessity standeth on the part of the Magistrate, and selfe will on the behalfe of the delinquent. Thirdly yf we consider the manner and circumstances of this execution, vsed then against these heretiks and sectaryes, Fox himselfe is forced to sett downe so many particularities euery vywhere, of fauour and compasfion vsed towards them by the Bishoppes, and other Ecclesiasticall Iudges, as do confound his owne vayne accusations of cruelty, shewinge somewhere that the said iudges did weepe, when they gaue sentence against them, consideringe their madd obstinacy, other where that they intreated them, spake them fayre, reprinted them after their condemnation, delayed the execution, offered them pardon and remission, euen at the very last cast, and the like.

36. And some thinges also the said Bishoppes permitted of ouer much indulgence, which in most mens opinions ought not to haue byn permitted, for that they were noysome and pernicious both to the sectaryes themselves and others, as for example, their meeting together and conference in their prisons; their continuall intelligence abroad by letters and messengers; their wrytinge out and penninge their owne examinations & disputations, by their owne hands after their owne fashion; the flockinge of frends vnto them in the prisons, especially after sentence of condemnation passed against them, when their words did more pearce and penetrate then before, as  
being

being now designed Martyrs amonge their owne people; their goinge accompanied to the fire; their takinge leaue seuerally of all prisoners vvhē they departed; their meetinge of their frends and kinred on the vway; and amonge them, diuers thrust in of purpose to animate them in their folly by glorious vvords; their drinkege and pledginge at the fire side, vvith geuinge their appanell heere and there, and sendinge tokens to diuers that vvēre absent for memoryes sake: These thinges (I say) togeather vvith liberrall speache at their burninge, being permitted to fond men and vveomen, puffed vpp vvith pride and vanity, as they could not chuse but be greatly hurtfull both to the parties themselues and to others, that heard and saw them: so yet did they shew a great confidence, and extraordinary gentlenes in the Bishoppes that permitted them, and thereby do quite ouerthrowe Fox his clamour of their cruelty. Though when God almighty shall againe put the menaginge of those matters into Catholike mens hands, cleere yt is, that a farre different course vvēre now to be taken, namely as well by publike disputations as priuate conferences, and all other fitt meanes to attend in all charity, mansuetude and longanimity, to the instruction and reduction of those, vvich haue byn misled vvith the so longe sway of heresie, rather then by any kind of seuerity; vvhereof hauinge abundantlye and of purpose treated els

\* where,



\* Lib 1. de  
reform.  
Eccle Angl.  
per aliquos  
sapientia.

\* vvhether, I vwill not enlarge my selfe any further heere. And this is so much as in this place I haue to treat about these considerations.

# A B R I E F C E N S V R E OF IOHN FOX AND HIS V V R Y T I N G E S,

*Against vvhich other two larger bookes are also said to be hand, the one in Latyn, the other in English: and by occasion heereof the author giueth his iudgement, why the history of England so much desired both by Catholiks and Protestants, cannot vvell be vvvritten by eyther of them in these our dayes.*

## C H A P. XVIII.

**N**otwithstandinge that throughout the whole course of this our Treatise against Iohn Fox, and his Acts and Monuments, we haue often had occasion to giue our opinion aswell of the man, as of his wrytings; yet now drawinge towards the end of that we designed to wryte in this behalfe; yt shall not be amisse perhapps, to repeate heere briefly that, which els where dispersedly hath byn vttered about this point, to the end that the discrete Reader may see more cleerly in what  
accoumpts

*Calendar-Saints.* (Fox his wrytings cens.) 397 *Chap. 18*  
account both the wryter and his wrytinges  
are iustly to be held.

2. And first then to say nothing of the mans  
person, he being now dead, nor of the noto-  
rious infirmities commonly related of him, as  
that he imagined himselfe sometymes to be  
an vrinall of glasse; sometymes a crowinge  
cocke, & other like fancies which might fall  
vnto him eyther by weaknes of brayne, or by  
other disturbance of his senses through ouer-  
much study, phrensy of heresy, or other like  
causes; These personall thinges (I say) that  
might happen vnto him without his default,  
and consequently are rather to be pittied in  
him, then any way exprobrated vnto him; I  
shall wholly lay aside, and treate in this place  
only of some points that must needs be presu-  
med to haue proceeded from his free-will and  
iudgement, and thereby the more reprehens-  
ible, they being eyther false or wicked, and  
not iustificable in themselues. Albeit in this  
kind againe, I must needs help to excuse him  
also in diuers things, which I ascribe rather  
to his lacke of vnderstandinge and iudgment,  
then to meere malice, as are those vvhich  
make more against him then for him, or are so  
impertinent, as no man of learninge & iudge-  
ment would haue alleaged, or noted in that  
fashion which he doth.

Many of  
Foxes er-  
rors are  
ascribed  
rather to  
lacke of  
iudgment  
then o-  
therwise,

3. To which head or branch I do reduce all  
those large discourses, vvhich he maketh of  
our Church in many ages against himselfe; his  
relations also and prolix narrations of the

Walden-

Waldensians, Albigenians, Wickliffians, Huisits and the Lutherans assayres, vvhich conteyne a great part of his volume, and haue infinite things in them against Fox his sect of Sacramentaries: In like manner his cooping to reacher of so different and repugnant sectaries, as Saints of one Calendar and Church, can be excused by no other meanes then by this, that the good man vnderstood not or considered not, how farre his narrations made for his cause or against yt, so they might seeme to sound somewhat against the Roma Church or Religion. And for that the greatest part of his whole volume may be comprehended vnder this branch, I will not stand heere in discussing the particulars, but referre the Reader to the first and second parts of this Treatise, that do runne ouer the whole worke, & make the matter cleere to the said Readers eye, in euery age from the Apostles.

4 Now then those things remoued, we shall only call into consideration for the present, such other points, as concerne his falshood & lacke of conscience, or rather (to mitigate the matter also in this point somewhat) his error of conscience, wherby it seemeth that he came to perswade himselfe in conscience, that supposinge (as he did) that the Protestant or Puritan profession of England was the only true Religion he might say or wryte any thinge in funderance thereof, without scruple of conscience, whether it were in deed true or false. And that this was his perswasion I am indu-  
ced

ced to beleue rather (as I haue said) for his excuse then commendation: For that otherwise, yf he had not had that opinion, I can hardly thinke so euill of any man Christened, as that he vould recoumpt so many false thinges, as Fox doth against his owne conscience. For truly to speake as I thinke, after I had read ouer the whole worke with some attention, and to speake without all exaggeration or passion, as one that doth hartily pity the mans case, and must follow him out of this world ere yt be longe (though I hope to another place) I do not thinke there be many storyes in this whole volume (though so huge & vast as yow see) but that one way or other, yf they belonge to matters of controuersie, he corrupteth or falsifyeth some part therof, eyther in the beginnunge, endinge, entrance, goinge forth, matter, manner of handlinge, or some other kind of adulteration; and yet doth he vse euery where such holy protestations of piety, as neuer perhapps other author before or after him, addinge alwayes whersoever he promiseth any thinge, or speaketh of the tyme to come, these deuout phrases; *the Lords holy spiritt assisting me therein; The Lords diuine grace giuing me leaue: yf IESVS shall lend me his helpinge hand: by the Lords good leaue and pleasure;* and other like most sainctlike phrases, repeated & iterated aboue a thousand tymes throughout this worke; And for that comonly soone after these godly protestations, yow shall find him in diuers falshoods, falsifications, deceyts and

It seemeth that Fox did thinke it lawfull to ly for setting forward his cause.



and shifts, I am rather induced to thinke that he esteemeth this manner of dealinge lawfull in so good a cause, as he presumed his owne to be, then that he did yt expressely against his conscience and iudgement.

5. The particular proofes, examples and demonstrations of this kind of dealinge in him, were ouer longe and tedious to prosecute in this place, and yow haue had store of them before, both in this third part, as also in the former two, and in the Warn-word, where it shalbe sufficient to referre the Reader to the word (*Fox*) in the table of each booke; and the next ensuinge Chapter shall giue a fuller tast, of his manner of proceedinge in this behalfe, though it be not the hundreth part of the false and deceytfull dealinge, which is to be nored out of these his lyinge Acts and Monuments; a booke composed wholly to deceyue, and by iudgemēt of many men, hath done more hurt alone to simple soules in our countrey, by infectinge and poysoninge them vnwares, vnder the bayte of pleasant historyes, sayre pictures and painted pageants, then many other the most pestilent bookes togeather.

6. For first as I haue said, the variety of the history it selfe, draweth many to read yt: then the foresaid spectacle and representation of martyrdomes (as they are called) delighteth many to gaze on, who cannot read; thirdly the hypocrisy of the wryter, makinge those protestations which before haue byn mentioned, and otherwise, gayninge opinion of piety with

The Specie-  
all causes  
of infection  
by  
Iohn Fox  
his Acts  
& Monu-  
ments.

with the common people, by a certayne affected simplicity of life: Fourthly certayne tender speaches attributed by him to sectaryes at their deathes, with his owne sanctifying & canonizinge them for Saints: these things I say, & other circumstances togeather, with the very greatnes of the booke yt selfe, obtruded to be read in very many parish Churches, and other publike places, haue byn causes of infinite spirituall hurt, to many thousand soules of our countrey, for which this miserable man, and his abettors haue, no doubt, to yeld a straite and heauy accoumpt to their redeemer, at the most dreadfull accounting-day.

7. And to the end yow may the better perceau the deadly hurt, which this most poysoned Fox-den hath brought forth, & wought not in simple soules only, but in many of iudgement and some learning also, yow must consider, that from the beginnunge to the end of this whole volume, he commonly setteth downe nothinge affirmatiue or positieue of his owne in matters of Religion, nor any certaine rule what to beleue, but only carperth, or scoffeth at that which was in vse before: so as the Reader is brought only into vnbeleefe, distrust and contempt of that, which was accounted piety and Religion by his forefathers, and nothinge certayne taught him in place therof, but only negatiue or scornefull taunts, the proper meanes to make Atheists & infidells. For prooffe wherof yow may please to consider, that yf yow begin (for examples  
C c                      sake)

The scoff-  
finge at  
our first  
founders  
of religion  
in Englad.  
\* Cap. 8.

sake) with the first planting of Christian faith in the English nation by *S. Gregory & S. Austen*, and other English Apostles, Iohn Fox and his fellowes do iest euery where at them, and at the Religion brought in by them, as we haue shewed at large in the first part \* of this Treatise: so as these our first Fathers in Religion, as also our predecessors & ancestors in bloud, that yvere conuerted from paganisme to Christian Religion by them, being proved now by these later Doctors, to haue byn no true Christians in deed but only in name, as these men hold, what good doth the Reader receaue by this doctrine, but only remaine in mistrust of all, and to thinke that the whole history of the English Church for a thousand yeares togeather, is a meere fable?

Coinqui-  
nation by  
hereticall  
opinions.

8. Againe, when Fox his history commeth downe for 600. yeares togeather after this our first conuersion, to witt, beneath the conquest, iesting still and scoffing at most things that passed in that Church and time, and after that beginneth to recoumpt the Acts & Gests of diuers new-fangled people, condemned for heresie, as the Acts of Saints & holy men, sent especially from God, & illuminated particularly by his holy spiritt, as the *VValdensians*, *Albigensians*, *Lollards*, *VVicklissians*, *Husbits*, *Thaborits*, *Lutherans*, and in all these or the most of them he is forced to acknowledge many hereticall opinions, which himselfe and his Church (yf he haue any at all) condemneth, and yet, as I said, setteth them forth for great

Saints

Saints and men of perfection, without repro-  
uinge their false opinions; how is yt possible  
but that the Readers mynd must remayne  
heere poysoned, and coinquinated with these  
dregges sett before him by Iohn Fox, seing  
that no cleere rule is put downe for discer-  
ninge the same, but only referringe ouer each  
man and woman to the examination of scrip-  
tures, which both these heretiks, & all other  
alleage most abundantly for themselues, and  
the interpretation standeth in each ones par-  
ticular iudgement to allow or follow?

9. Thus then the mynds of English Chri-  
stians standinge firme and fixed in one Reli-  
gion, before the readinge of Iohn Fox his  
booke, for more then a thousand yeares togea-  
ther, and attendinge only to the exercises of  
piety and godly life prescribed by that Reli-  
gion; now by readinge this booke, they are all  
put out of ioint; and being brought into doubt  
& contempt of their said old Religion, which  
had endured from their first conuersion; they  
are now to chuse new opinions what each  
man liketh best, eyther of the *VValdensian*, *Al-  
bigensian*, *VVickliffian*, *Lutheran*, *Caluinian*, and  
other such opinions or sects, and vpon these  
they are to rest their soules, & to receaue the  
authors of these opinions into their Ecclesia-  
sticall Calendar, in steed of the old Saints, that  
were there before, and for that, where such  
choyce of Religion is giuen, yt is hard for  
simple men and weomen, as also for the lear-  
ned to determyne vwhat they like best, or

Men  
brought to  
be of no  
Religion



wheron they will lay hand in so great a matter, as concerneth their eternall saluation or condemnation; we must imagine that infinite people remayne in suspence, & doubtfull in our countrey at this day, and haue not yet determind, what certayne sect to be of; but only to doubt or contradict the Catholike, and for the rest to hould of this or that sect what euery one liketh best, when they shall resolue to determine of any; which is the most miserable estate that can be imagined; for that it is indeed to haue no Religion at all. And this is the very principall effect of Fox his booke or history.

10. For better confirmation wherof, do yow read with attention but any one of the histories before mentioned, as for example of *Iohn Husse*, or *Iohn VVickliffe*, and albeit I know yow will be weary before you come to the end, yet do marke with diligence, what yow can gather, or what Fox doth gather out of all that history for your profit, but only their contradiction against the Catholike Church (which he might gather also out of all ould heretiks:) but for the rest yow shall see, that sometymes he will tell yow matters indifferent of them, sometymes others that seeme to sound towards his Religion, sometymes other that make flart against him, & not seldome others that are opposite to vs both, to witt, Catholiks and Caluinists: and yet are the men auouched by him to be good and holy, but no particular conclusion is made about their whole Religion;

gion; whether yt were good or badd. And what then can the Reader gather out of these discourses, but only doubtfullnes and breakeinge of his owne braine, for that most tymes Fox concludeth thus, after he hath rehearsed both good and badd of these new Saints, that he leaueth all to the Reader, both men and matters, to iudge thereof as he shall thinke best, and therby to take and leaue what he listeth or liketh best: so as in very truth he hath no certainty at all, nor sure direction how to find yt. Wherby a man may pronounce of this Fox-den booke more fitly, then one did of another in old tyme: *Hic liber ex stultis insanos facit*, this booke is fitt to make madd men of fooles, to witt heretiks of ignorant people. And this is another principall effect of Fox his booke.

Mad men  
made of  
fooles,  
that is he-  
retiks of  
ignorant  
people.

11. Wherfore not to proceede any further vpon this subiect, my counsell should be vnto my Countrymen, not to leese any more time in readinge ouer so vast and vayne a heape of vntruthes laid together, as this worke of Fox conteyneth, wherein there is neyther certainty of truth in the narration, nor good order in the method, nor any exact distinction of tymes obserued, as in the first \* part of this Treatise we haue declared, albeit the same is like to be discuffed more exactly and particularly in two other books, that I heare are in hand against the same, the one in Latyn the other in English, whervnto I meane to remit my selfe in this place, being content to sett

\*Cap. 9. 10.  
11.

Two new  
bookes in  
hand a-  
gainst Fox  
his Acts  
and Mo-  
niments.

downe only the arguments of the said two books, with this intent, that yf a man haue matter of importance apperteyninge to the said arguments, or eyther of them, especially of the first booke in Latyn, which will con- teyne diuers *Tomes* or *Volumes*, he vouchsafe to impart the same with the author for better furnishinge the worke.

The first  
booke in  
Latyn.

12. The title of this booke is *Ecclesia Anglicana pro fide Catholica certamen, aduersus hereses, &c.*

„ The conflict of the English Church in de-  
„ fence of Catholike Religion against heresies,  
„ euer since her first beginninge vnto these our  
„ dayes, but especially vnder foure Princes King  
„ Henry the eyght and his three Children, *Ed-  
ward, Mary, and Elizabeth, &c.* The argument  
and occasion of this worke, is taken out of the  
Epistle of *S. Iude* the Apostle, who forwarning  
Christians to beware of certayne libertine &  
licentious heretiks, he describeth them so, as  
he may seeme particularly to haue painted out  
ours of this age: *Homines impij (saith he) Dei no-  
stri gratiam transferentes in luxuriam:* Impious  
men that do abuse the grace of Christ to licen-  
tiousnes; against whome he maketh this ex-  
hortation: *De communi vestra salute necesse habui  
scribere vobis, deprecans supercertari semel tradita san-  
ctis fidei.* I was forced to wryte vnto yow of  
your comon saluation, and to beseech yow to  
strive and fight for defence of that faith,  
which was once deliuered vnto the Saints of  
God, &c.

Ep. Iude.

The de-  
scription  
of licen-  
tious he-  
retiks.

13. In which few words the holy Apostle  
doth

doth shew very effectually the care he had, that Catholike Christians should stand and strue for the faith once deliuered them, and that this highly commended their common saluation. Which holy exhortation of the Apostle this worke intituled: *The conflict of the English Church*, doth pretend to shew and declare at large by way of historicall deduction, that the English & Brittish Church hath obserued no lesse carefully and exactly, then any other Church lightly of the Christian world since her first plantinge vnto these our dayes, for that the Brittish Church from the Apostles tyme to *S. Gregory*, for more then 500. yeares, and the English Church from *S. Gregory* and *K. Ethelbert* vnto *Pope Clement* the seauenth, and *K. Henry* the eyght, for the space of more then a thousand yeares, haue fought and striuen against all heresies and heretiks, in defence of their first faith and Church erected amonge them. And that albeit, they had two famous, or rather infamous heretiks of their owne nation, to witt the Brittons *Pelagius*, and the Englishmen *VVickliffe*, which infected many with their heresies both at home and abroad: yet could not they preuayle or haue the vpper hand in eyther nation, but were resisted, and suppressed, & finally also extinguished by the said faith of the Catholike Church, togeather with all other heresies for the space of 1500. yeares, vntill *K. Henryes* tyme.

The ancient conflict of the English Church against heretiks.

14. And when in his tyme *Luther*, *Zwinglius* and *Caluyn*, and other heretiks began a fresh to



come in with their new diuises, K. Henry withall his realme opposed themselues manfully & most religiously, & began to conflict against them also, as appeareth by diuers famous books wrytten in those dayes, aswell by the learned B. of *Rocheſter*, *S. Thomas More*, and other Englishmen, as also by K. Henry himſelfe, whose notable learned booke, conteyninge a defence of the ſeauen Sacraments, and other Catholike articles of Religion against *Martyn Luther*, printed in London vpon the yeare of Christ 1521. and dedicated to Pope *Leo 10.* and exhibited to him in publike conſistory, by *Iohn Clarke* B. of *Bathe & VVelles*, his Maieſties Embaſſadour & Reſident in Rome: This worthy booke (I ſay) and Monuments of that Kings most pious ſtrivinge against heretiks, is yet extant, and diuers copyes therof ſigned and ſubſcribed both in the beginning, and ending with the Kings owne hand, are to be ſeene in the libraryes both of the Pope and English Colledge in Rome, as also of ſundry Cardinalls, to whome they were in the ſame King name preſented.

15. And whan afterward the ſame King most vnfortunately came to breake from the vnion of that ſea, and in ſome things to hold with heretiks (which in effect was but only the article of ſupremacy) and therupon began to perſecute Catholiks for the ſame (whome before he had defended), then did they ſuſteyne the conflict also against him, and ſtood in the maintenance of the firſt ancient deli-  
uered

K. Henryes  
combat a-  
gainſt he-  
retiks.

uered faith euen vnto death, and shedding of their blood. And the same did they vnder, and against his two children *Edward* and *Elizabeth*, and against other heretiks vnder *Q. Mary* his Catholike daughter; so as this *Certamen* or conflict, so earnestly commended and perswaded by *S. Iude*, hath byn notably performed by the English nation from age to age, as this worke in particular doth declare; albeit for default of diuers records and testimonies, which are necessary, and which through the difficultyes of these tymes, and by the persecution of Catholike Religion in our countrey, cannot so easily be had from thence: and for that the worke will grow to more length then at the beginning was expected, (to witt, to diuers Tomes or volumes:) for these and some other difficultyes, lets and hinderances, yt cannot so soone be expected, though yt be in some reasonable good forwardnes; And being particularly directed against the narration of *Iohn Fox* (which promisseth a deduction of his Church, and performeth nothing thereof) I thought good to mencion the same in this place.

The difficulty for the setting forth the history of England.

16. The other booke in English, is designed to be of much lesse volume, but yet depending of this, and for the most part taken out thereof, whose title is; *The hunt of an English Fox*, &c. Which was begon vpon this occasion, for that in search of the yeares and ages for the furnishing of the forsaide *Certamen* or *Conflict*, *Iohn Fox* being found to shift vp and downe from

The second booke in English against Fox

hole

hole to hole, and to make leapes hither & thither without standing to any thing constantly, yt seemed good to the author to putt forth this hunt a part in our vulgar language, thereby to lay open the egregious false dealing and hereticall shifts of this our English Fox, which is like also to grow to a worke of some bulke before yt be ended, wherof the reader may take a tast by that, which hath byn discovered of him in these three parts of this present Treatise. And this shall suffice for this breife censure in this place.

17. Only I must note by the way, that by readinge ouer this historicall volume of Fox, and by the progresse of the other intituled *Certamen*, I find yt to be true, which oftentimes I haue thought with my selfe, that the history of England, especially the Ecclesiasticall, cannot possibly be well wrytten in these our dayes eyther by Catholiks or Protestants, which yet seemeth much to be desired not only by vs, but by them also, as appeareth by their settinge forth in print of old historyes,

*Henry Sauei  
in praefat. in  
Gul. Mal-  
mesbur. &  
Gul. Camb-  
den praefat.  
in Asser  
Monacens.*

*The rea-  
son vvhy  
English  
historyes*

and prefaces made thereon, wherein they expresse this their earnest desire, that some man of our dayes, would take in hand the absolute wrytinge of our English historyes; but my opinion is that yt cannot be done, tymes standinge in England as now they do. The reason heerof is, for that Catholike wryters cannot haue a sufficient instruction or authentick records, eyther for the tyme past or present, they being in the hands of their aduersaryes.

And

And as for Protestant wryters, yf they should take the matter in hand, they must eyther feigne of their owne, or wryte wholly against themselves, or trifle out the matter with impertinent stuffe, as *Iohn Fox* hath done throughout the most part of his Acts & Monuments.

cannot be  
wrytten  
in these  
dayes ey-  
ther by  
Catholiks  
or Prote-  
stants.

18. The Magdeburgians as in other \* places \* Part. 1.  
we haue noted, takinge vpon them to wryte cap. 2. & 3.

the vniuersall story of the whole world, had much variety to stuffe their books with such things, as are indifferent both to vs and them, and wherein the ancient Fathers may be al-  
The Mag-  
deburgian  
centuries

leaged at large; but yet when they came to matters of controuersie, they must eyther leaue them out, or misconster or discredit them as they do in euery age, wherof yow may see store of examples in the first part of this \* Treatise. But yf we will treat of the matters of England only, I do not see what substance a Protestant wryter can haue to his aduantage, to make vp a booke of any few leaues in good sense and consequence, before the entrance of *Martyn Luther*, except he will imitate the folly of *Iohn Fox* in promysinge much and performinge nothinge, and in triflinge out the tyme in describinge a few burned heretiks, agreeinge neyther with him, vs, or them selues. And therefore this worke of wryting the English history must be reserued to other tymes and men, when God shall restore peace to his English Church, and giue meanes to go forward with that history by Catholike wryters, which by men of that

\* cap. 71

Religion



Religion hath byn begone and continued vnto our age. And so much for this point: now shall we passe to giue you the tast, before promised, of Iohn Fox his threescore lyes within the compasse of two leaues, and therby yow may make a coniecture of the mans integrity.

## A NOTE OF MORE

### THEN A HVNDRED AND TVVENTY

LYES VTTERED BY IOHN FOX,

*In lesse then three leaues of his Acts and Monuments;  
and this, in one kind only of perfidious dealinge,  
in falsifyinge the opinions of Catholikes,  
touchinge diuers chiefe pointes  
of their Religion.*

### C H A P. X I X.

**A**LBEYT there be many sorts of lyinge and false dealinge to be noted in Iohn Fox, as before we haue said, yet are two most notorious in generall, each of them conteyninge sundry members and branches vnder them. The first may be called historicall, when in his narrations he purposely vttereth falshood; For when he doth yt by error, or false information concerninge any fact, as when for example in his former edition, he putteth downe Iohn Marbecke singlingman of VVindesore, & some others for Martyrs, and describeth the particularities

Two  
sorts of  
lyes histo-  
ricall and  
dogmaticall.

cularities of their burnings, and yet were neuer burned; this I account for error and not ly, to be made account of, because his intention (perhapps) was not to ly. But when he cannot chuse but know, that the thing which he wryteth was false. this I call a willinge or willfull ly; of which kind yow haue heard store of examples before.

2. The second kind of lyinge may be called dogmaticall, when not only in matter of fact and actions, but of doctrine also he falsifieth and lyeth of purpose, which is so much the more greuous then the former, by how much lesse he cannot pretend ignorance, or misinformation of others, but with his owne greater reproach, whoe will reprehend that which he knoweth not. And of this kind principally we are to giue exáples heere, partly for the Readers instruction, and partly for discharge of a promise made, in a certayne relation of a conference betweene the Catholike Bishopp of *Eureux* in France, now Cardinall, and *Monsieur Plessis Mornay* Protestant, in presence of the King himselfe, vpon the yeare of Christ 1600. In which conference diuers manifest falshoods, & vntruthes were proued euidently against the said *Plessis*, by the sentence of his most Christian Maiestie there present, wrytten to the Duke of *Espernone* on the fifth of May in the same yeare, and 500. lyes more were offered to be shewed out of the said *Plessis* owne books by the said Bishop, yf he would haue stood to yt, and haue continued

See the relation of the triall made before the K. of France &c. 1600. in the 3. part of this worke.

tinued the conference, but his hart fayled him, and his health also, vpon fore greife of mynd, as is presumed, and many great Protestants in France haue byn conuerted ther-vpon since that tyme.

3. And for so much as that with was made by this occasion, in the said relation, that the late Q. of England, by this noble example of the most Christian Kinge, would permitt the like tryall to be made of her cheefe Protestant wryters in England, namely *Iewel*, *Fox* and some others, with assurance that as great, or farre greater number of lyes and falsifications, should be conuincd out of their wrytings, yt was said for examples sake, that a certayne Catholike student, had gathered aboue 30. manifest lyes out of little more then two leaues, lyinge togeather in Fox his Acts and Monuments, and that in the relators opinion, there might be obserued double that number, wherein Fox, concerninge diuers important articles of Religion, belyeth falsely the Catholiks, and setteth downe the state of the question or controuersie, betweene them, and him, farre different from that in truth yt is. And for that this is a common shift of the heretiks of our tyme, alwayes to sett downe the state of the question guilefully, and neuer to suffer the reader sincerely to see how the case standeth betweene them and vs; I haue the more willingly byn induced to lay forth this handfull of examples in this place, which I shall runne ouer with the greatest breuity that I may,

See of Fox  
his lyes in  
the prin-  
ted relatio  
before  
mentioned.

I may, without any large refutation, but only shewing some Authentick author or place of ours, where we hold the contrary to that which he affirmeth. And commonly the author shalbe eyther the Councell of Trent, whervnto all Catholiks do subiect themselves, or *S. Thomas of Aquin*, which is an vniuersall Doctor that wrote 300. yeares gone, and is generally receaued by all, which point amonge Protestants is not to be found. And by the way also I must aduertise the reader, that hauinge perused the said two leaues in Fox with some attention, to note out the forsaide threescore lyes, the whole number is growne to aboue an hundred, as yow will now perceaue in the account.

4. First then wheras pag. 22. of his worke num. 26. he relateth our opinion about faith & iustification, he makes foure lyes together, in setting downe foure necessary meanes of Salvation, as held by vs, to witt, the Sacrifice of the masse, meritts of Saints, holy orders and the Popes pardons; after which assertion he inferreth this relation: *So as* (saith he) *Christs sacrifice, stripes, and sufferinge, by this teachinge (of the Papists) doth not heale vs, nor is not beneficiall to vs, though vve beleue neuer so well, vnlesse we adde also these works and meritts aboue recyted.* Thus he. And the works and meritts before by him recyted, are these foure amonge diuers other thinges; vpon which for breuityes sake, we will not stand at this present. But the foure are foure manifest vntruthes; for that we do

Foure lyes  
about iu-  
stificatiō.



not hould them for so absolutely necessary to euery mans saluation, as no man can be saued without them; and much lesse that Christs sacrifice is not beneficiall, without addition of these, wittnesse the Councell of Trent *sess. 6. cap. 6. 7. & 14.* where the necessary meanes of our saluation being recoumpted, (to witt, the grace of God that preuenteth vs, and our cooperation by faith, hope, and charity, pennance and receauinge the Sacrament of baptisme) none of these foure are mencioned, and consequently are not absolutely necessary to each mans saluation; so as they are foure seuerall lyes. And as for two of them, to witt, *holy orders*, and *the Popes pardens*, they be double lyes; for that holy orders are receaued but of few men, and therby can be no necessary meanes of saluation to all: pardons are so farre of from iustifying vs, as we hould that they can remitt no sinne at all, but only temporall paynes, remayninge after sinnes already remytted; and therby we see as well the fraud, as folly of Iohn Fox.

Aly about  
the condi-  
tion of  
saluation,  
vvhich  
might  
make ten.

5. In the same *pag. 22. num. 50.* is a fiftth ly, and so much the greater and more heynous, in that it is directly against God himselfe, and conteyneth many lyes in it. For he saith, *that almighty God assigneth none other condition (for our saluation) eyther of law, or any works, but only of faith.* Wheras expressely to the contrary Christ, in the 19. of Mathew, being asked by one what he should do to haue life cuerlastinge, he answered: *Si vis ad vitam ingredi, serua mandata.* Yf  
yow

yow will go into life euerlastinge, keepe the commandements. And when the other replied againe, *vvhhat commandements?* our Sauour answered: *thou shalt not kill, thou shalt not committ adultery, &c.* Which are works of the law. And the very same repeateth S. Marke againe in the sixt Chapter, but that he reporteth Christs answere more resolutely, *nostimandata: yf thou vvilt be saued, saith he, thou knowest the commandements that thou must keep.* And the same recordeth also S. Luke in the 18. Chapter in the very same words: So as indeed this ly conteyneth so many lyes vnder yt, as there be commandements assigned by God to be kept of vs. But I will spare Iohn Fox, and score vp but one lye, for I shall haue store inough afterward.

Marc. 10.

Luc. 18.

6. In the forsaide pag. num. 70. Fox saith, *that by our impious doctrine vve leaue men in a doubtfull distrust of Gods fauour, and of their saluation, &c.* But this is conuincd to be a great ly by the words of the Councell of Trent, *sess. 6. cap. 13.* where talking of the trust and confidence, that euery man ought to haue in the assistance of almighty God for his saluation, their words are; *In Dei auxilio firmissimam spem collocare & reponere omnes debent, &c.* All men ought to place a most firme hope in the help of almighty God, (for their saluation) for that God, except they be wantinge to his grace, will end the good worke he hath begone in them, worke in them both will and performance. Behould, yf we teach a most firme hope, in

A ly about distrust of saluatiō.

Gods fauour, then we teache not a doubtfull distrust therein as Fox affirmeth.

Two lyes  
about  
hope and  
charity.

7. In the next page after *num. 22.* he saith; *that the vvord of God doth precisely exclude from the conditions of our iustification, both hope and charity.*

These are two manifest lyes against the two excellent vertues of hope and charity, or rather against the word of God yt selfe, which is so farre of from excludinge precisely these two theologicall and diuine vertues, as of the first of them to witt *hope*, the holy ghost saith:

*Psalm. 36.*  
*vers. 40.*

*Saluabit eos quia sperauerunt in eo:* God shall saue them (speaking of the good) for that they haue hoped in him. Behould saluation attributed by hope, *ergo*, yt is not expressely excluded as Fox saith. And of charity *S. Paul* wryteth to

*1. Cor. 13.*  
*vers. 2.*

the Corinthians: *Yf I should haue all faith, and yet not haue charity, I am nothinge; ergo* faith without charity doth not iustifie, and consequently charity is not excluded, but rather included in the worke of our saluatiō. Moreouer when *S. Paul* talketh of a iustifyinge faith indeed, he saith, it is that, *quæ per charitatem operatur*, which worketh by charity, *ergo* charity is necessary to be ioyned with faith, to the end a man may be saued.

*Galat. 5.*

Two lyes  
about  
Gods law  
and the  
Popes  
law, and  
many  
more  
omitted,

8. Againe in the same *pag. nu. 66.* Fox wryteth thus: *VVhose error about goods works* (to witt of Papists) *standeth in this, that they do call good works, not such as are properly commaunded by the law of God, but such as are agreeable to the Popes law, &c.* Out of which words though I might gather many lyes, as presently yow shall see, yet will

I score vp only two in this place. The first, where he saith, that we do not call good works, *such as are properly commaunded by the law of God, &c.* Which lye conteyneth as many other lyes in yt, as are good works commaunded by God, & acknowledged by vs for such; as are loue of our neighbour, fasting, prayer, giuinge of almes, defendinge the oppressed, assistinge the widdow or orphan, giuinge good counsell, preaching the truth, visiting the sicke, and imprisoned, and finally all *opera misericordie*, works of mercy, both spirituall & corporall, commended and commaunded by God. The second lye in this matter is not much inferiour to this, to witt, *that we do only call those works good, which are agreeable to the Popes law, &c.* Which is evidently refuted, by that all our schoole diuines allow generally the common definition of syn, taken out of *S. Augustine*, to witt, *Peccatum, est dictum, factum, vel concupitum contra legem aeternam*: syn is a word, fact, or desire against the eternall law of God, ergo, we do measure good works by Gods law, and not only by the Popes law, yf we define sinne by the breach of Gods law.

9. After this in the same pag. num. 76. Iohn Fox takinge vpon him to explaine vnto vs, what works we do call good by the Popes law, which are not commaunded or allowed by Gods law (whervnto notwithstanding he saith, *that the Pope giueth more pardons, then to any other good works commaunded by Gods law*) he recounteth vp a great beadrole, *as buildinge of*

A heape of lyes pardoned to Fox.

D. Thom.  
1. 2. q. 71.  
art. 6. & q.  
76. art. 2.  
Aug. 1. 22.  
cont. Faust.  
cap. 27.

Ten lyes about good vworks by the Popes law, and pardons giuen to them.



Abbies, geuinge to the high Altar, foundinge of chantries, hearinge of masse, goinge on pilgrimage; fightinge for the holy crosse, guildinge of images, entringe into orders, creepinge to the crosse, and prayinge to Saints, &c. All which works (saith he) are not only reputed for good works (by papists doctrine) but are so preferred also before all other vworks, that to these is giuen pardon from the Pope, double and triple sold more, then to any other good works of charity, commaunded in the law of almighty God. Out of which words there are as many lyes to be noted, as he nameth heere good works of the Popes law, preferred by vs, before the works of Gods law, to witt, ten in number yf yow coumpt, which number yet might be much more encreased, yf I would deale strictly with I. Fox. For that of most of them he vitereth a triple ly. First, that these works heere named, are good works only by the Popes law, and not by Gods law, which is euidently false in all these that belong to piety, liberality & almes-geuing, recommended vnto vs in Gods law. The second is, that he affirmeth vs to preferre these works before other works commaunded by God; which is a meere calumniatio: For that we preferre the necessity of the least worke cōmaunded by God, before the highest worke, that is but couñseled; & cōforme to this doctrine do teach, that he that doth not obserue the precepts of God, cannot be saued by obseruing counsells or workes of perfection. The third triple ly is; that the Pope giueth double and triple sold more pardons vnto these works, then to any other works commaunded by God; Which

is evidently false: For that all indulgences are commonly giuen for fasting, praying, almes-giuinge, &c. Which works are commended, & commaunded vnto Christians by Gods law.

10. In the same page col. 1. num. 80. Fox wryteth thus: *Albeit all Papists confesse in their books, that gratia Dei gratis data, is the cheefe and principall cause of good works, and worketh in vs Iustitiam primam* (as they call yt): yet their good works after regeneration they referre to other subordinate causes vnder God, as to freewill to *habitus virtutis*, or *integra naturalia*, and nothinge at all to faith, &c. In these words of Fox, as there is conteyned much ignorance, so are there diuers manifest & malicious lyes also, & I might make vp my whole number of 60. in this place yf I would discusse matters narrowly. For first where as he saith, that all Catholike wryters do hould in their books that *gratia gratis data*, is the cheife and principall cause of good works, I might score vp so many lyes, as there be Catholike authors that do not wryte so, which would make vp more then my whole number promised. For that Catholike Schoolemen do distinguish betwene *gratia gratis data*, and *gratia gratum faciens*, affirming that the former of the two, to witt *gratia gratis data*, a grace freely giuen, may be in an euill man, and is principally giuen to help other men to their saluation, as the gyft of preachinge, of tongues and other talents: and consequently is neither any necessary cause of good works in him, to whome yt is giuen, and much lesse worketh

A ly that cōteyneth many cōcerninge *gratia gratis data*.

The distinction betweene *gratia gratis data*, & *gratia gratum faciens*.

*Iustitiam primam*, as Fox wryteth not well vnderstandinge what he saith.

11. But the second grace which is *gratia gratum faciens*, that is the grace which maketh a man gratefull to God, sanctifyeth the receyuer himselfe, and it is geuen vnto him for his owne saluation, yf he vse yt well. And this distinction Fox may see sett forth at large, both in *S. Thomas* 1. 2. q. 111. art. 1. and other \* wryters, wherby the reader may see how well Iohn Fox hath studied our wryters, and how wise a fellow he is to affirme, that all of them, without exception, do speake as he doth of *gratia gratis data*. And this is the first lye, concerninge all our authors.

12. Next to this there follow in the same words by Fox alleaged, three other apparent lyes. First where he saith, *that we do referre good works, after regeneration, to free will*. For that we do referre good works after regeneration no otherwise to freewill, then we do before regeneration, to witt, that our free-will preuented & assisted by Gods grace, is enabled thereby to concurre with her consent to do good works. The second ly is, that we attribute good vworks *ad habitum virtutis*, to the habitt of vertue, which habitt we teach only to serue for the more easy workinge in any vertue, but not attributinge thervnto the meritt of good works. And as for *Integra naturalia*, which Fox assigneth for a third cause of good works, yt may be doubted that he had *lesa naturalia*, when he wrote yt: For that we do not hould,

that

\* Barth. de  
Medina com-  
ment. in  
censuris lo-  
cum. Du-  
rond. in 3.  
dist. 13. q.  
1. n. 6.

Three lyes  
about fre-  
will and  
good-  
works.

that there are *integra naturalia* in any man after the fall of Adam our first Father, and much lesse can they be the origin of any good works that are meritorious, as yow may see expressely defined in the Councell of Trent. *sess. 6. c. 16. Can. 1. & 2.* and in S. Thomas 1. 2. q. 109. art. 9. & q. 114. art. 2.

13. But the most shamelesse of all this rablement of lyes, is that, which he vttereth in the very last words of the former sentēce, to witt, *that in good works, we attribute nothing at all to faith,* wheras expressely to the contrary, the said Councell of Trent, speakinge of the selfesame matter *Sess. 6. cap. 8.* hath these words: *Fides est humane salutis initium, fundamentum, & radix omnis iustificationis.* Faith is the beginning of mā's saluation, & the foundation & roote of all iustificatiō, &c. And how then can I. Fox say, *that we do attribute nothing at all to faith in mans iustification?*

A foule ly  
about  
faith.

14. In the same page *col. 2. num. 26.* he hath these words concerninge the old law of Moyse: *They take and apply no other end to the law, but to make vs perfect, to keepe vs from wrath, and to make vs iust before God.* In which words are conteyned three members as yow see affirmatiue, and in them three notorious vntruthes; and besides this one negatiue, that conteyneth another more grosse then all the rest, and such a one indeed, as comprehendeth diuers other lyes vnder yt. The three affirmatiue lyes are, that we do apply the end of Moyse's law, *to make vs perfect, to keep vs from wrath, and to make vs iust before God.* For confutation wherof it were

Four lyes  
about the  
law of  
Moyse.



inough to cyte the first Chapter of the forsaide  
sixt Session of the Councell of Trent, whose  
title is; *of the infirmity of the law to iustifie men, &c.*  
For yf vve hold the law of Moyse to be  
vnable to iustifie any man, then can yt not be  
true, that we attribute, *both perfection and defence*  
*from Gods wrath, and iustification vnto the law.* But  
lett this fond fellow read our Catholike au-  
thors and wryters about the nature & force of  
the old law, and he shall see his owne madnes,  
yf he be capable therof. Or yf yt be much for  
him to read all, lett him instead therof at this  
tyme, read *S. Thomas 1. 2. q. 91. art. 5. & q. 117.*  
*art. 10.* Where he diuideth Gods law into the  
new law of the ghospel, & old law of Moyse,  
*tanquam imperfectum & imperfectum*, as into a per-  
fect and imperfect law, *ergo*, we do not hould  
that the old law maketh vs perfect, which is  
imperfect in it selfe.

15. And againe the same Doctor wryteth  
*Gal. 3. 1. 2. q. 98. art. 5. these words: The new law* (by the  
Apostle) *is likened to a man, as a perfect law, but the*  
*old law to a child, for that it is vnperfect, &c.* Behould  
heere our doctrine. How then can we be said  
to hould, that this law maketh vs perfect, yf it  
be infirme and imperfect in yt selfe? But yet  
further the said Doctor in the same worke  
*q. 98. art. 1.* and in many other places, teacheth,  
*that the law of Moyse could giue no grace, for that this*  
*prauiledge was reserued to the conning of Christ.* And  
how then do we apply yt, as Fox lyeth, to  
keep vs from wrath? seing that cannot be  
done but only by grace, which this law giueth  
not.

not. And finally *S. Thomas* hath a speciall article 1.2. q. 100. art. 12. vvith this title; *vvwhether the precepts of the old law, can iustifie or no?* and he holdeth that they cannot; vvherby yow see *Iohn Fox* his three lyes affirmatiue. The negatiue ly is, that vve apply the law to no other end, but to these three named; which is false, and conteyneth so many vntruthes, as there be thinges whervnto we apply the same, besides these fictions diuised by *Fox*. As for example, to be an introduction or pedagogue to the new law, as *S. Paul* saith *Gal. 3*. Item to signifye & prefigure Christ, & his law, and to teach vs what is to be done or auoyded in our actions, though yt giue not grace for the performance therof, &c. See *S. Thomas* 1.2. q. 107. art. 2. & in commentar. ad *Rom. 10. lect. 1*.

16. Further-more in the same place num. 30. he vvryteth thus of our doctrine concerninge good works: *They do teach, as though the end of good works were to meritt remission of sinnes, and to deserue grace, &c.* In vvch two members to omitt other points, are conteyned two egregious lyes, refuted by the words of the Council of Trent it selfe sess. 6. cap. 8. *Nihil eorum quae Iustificationem praecedunt, siue fides, siue opera, ipsam iustificationis gratiam promeretur.* None of those thinges that go before our iustification, eyther faith or works, can meritt the grace of our iustification. ergo we do not teach, that our good works, can eyther meritt remission of sinnes, included in iustification, or deserue grace, which is our formall iustification, as yow may

Two lyes  
about me-  
ritinge re-  
mission of  
sinnes and  
deseruing  
grace by  
vvorks.

see

see in the same Councell & session *cap. 4. & 7.* and more at large in S. Thomas 1. 2. q. 114. *art. 5.* and later schoole diuines vpon that place, as also in the comentaries vpon the second booke of sentences *distinct. 27. &c.*

Two lyes  
about ori-  
ginall and  
actuell  
sinnes.

17. In the same page *num. 35.* he vrryteth thus: *They teach most wickedly and horribly, sayinge, that Christ suffered for originall sinne, or sinnes goinge before baptisme, but the actuell sinnes which follow after baptisme, must be done away by mans meritts, &c.* Heere are two wicked and horrible lyes, in stead of this wicked and horrible doctrine of ours. For first we say not that Christ suffered only for originall sinne, but for all sinnes, both originall, and actuell, precedent, and subsequent after our baptisme. S. Thomas his words are cleere, *part. 3. q. 1. art. 4. Certum est, &c. It is certayne (saith he) that Christ came into the world to blot out, not only originall sinne, but all sinnes, &c.* The second point also, that actuell sinnes after baptisme, can not be done away by mans merit, as Fox feigneth vs to teach, but by the merits of Christ & by the grace and vertue of his said passion, is no lesse euidēt in all our wrytings, as yow may see in S. Thomas 1. 2. q. 114. *art. 7.* and the Councell of Trent, *Sess. 6. cap. 14. & 16. &c.*

18. Againe in the same page *nu. 66.* he wryteth thus: *They affirme that the law doth requyre but only outward obedience of man, and therewith is contented, &c.* This is a wicked lye also, for that we teach that the law of God doth require not only externall obedience, but also inter-

Ally about  
outward  
& inward  
obedience  
to the  
law.

nall

nall of the will and iudgement, which yow may see handled at large by S. Thomas in diuers places, & namely 1. 2. q. 100. art. 9. where he doth distinguish and put a difference betwene humayne lawes, and Gods lawes in this point. Man (saith he) when he maketh a law, can iudge but of externall acts, but God iudgeth of the internall motion of our will, according to that of the Psalme, God searcheth the hart and reynes, &c. So humayne law doth not punish him that hath a secret will to murder, yf he do not committ the fact, but Gods law doth as Christ teacheth vs Matth. 5. Behold heere not only externall obedience of the fact, but internal also of the will, is taught by vs, and consequently Fox is an egregious liar to calumniate vs for the contrary.

Psal. 7.

19. In the same page num. 70. Fox hath these words: Also there be say they, among other, certayne works of the law, which pertaine not to all men, but are consilia, counsells, left for perfect men, as matter for them to meritt by, and these they call Opera perfectionis, or Opera indebita, adding also vnto these new deuises to serue God after their owne traditions, besides the word of God, as monasticall vowes, willful pouerty, differences of meats and garments, pilgrimage to reliques, worshipping of the dead, rosaries, &c. And these they call works of perfection, which they preferre before the other commaunded in the law of God. In so much that in comparison of these, the other necessarye duties commaunded, and commended by the word of God, as to beare office in the common welth, to lyue in the godly state of matrimony, to sustayne the office of a seruant in a house, is contemned and accounted as prophane,



Threelyes  
about  
counsell  
and pre-  
cepts.

phane, &c. So Fox. And heere are such a heap of ignorant and maliciouslyes, as well may become such a Doctor. For first we do not hould, *that consilia are works of the law*, as he saith, for then they were not counsell, but precepts. Secondly we do not call the last foure works heere mentioned, to witt, difference of meats, pilgrimage to reliques, worshipping of the dead, and Rosaries, &c. properly Euangelicall counsell or works of perfection, but only those three recomended by Christ in the ghospell, namely voluntary pouerty, chastity, and obedience, as yow may see in *Saint Thomas* 1. 2. q. 108. art. 4. &c.

20. Thirdly yt is a sollemne lye, that we do preferre the works of Counsell, before the works commaunded in the law of God, touching necessity of saluation. For we hould the quite contrary, to witt, that the workes commaunded by almighty God, are absolutely necessary to be obserued by euery man, that will be saued, but not the workes of counsell or perfection. This is the difference (saith S. Thomas) betwene a counsell and a precept, that a precept importeth necessity, but a counsell is left in the choyse of him, to whome yt is geuen, & therefore in the new law, which is a law of freedome, Counsell vvere conueniently geuen besides precepts, &c. And the same Doctor in diuers other places sheweth, that the obseruation of Counsell, is ordeyned to keep therby the better, the obseruation of precepts; and that whersoever any precept and counsell cannot be obserued togeather, there we must leaue

D.Tho. 1. 2.  
q. 108. art.  
4.

D.Tho. 1. 2.  
q. 139. art.  
5.

leauē che counsell, and obserue the precept, wherby appeareth the falshood of Fox his assertion, that we preferre counsell before precepts, or things commaunded.

21. And as for the three last things affirmed by Fox to be necessary and commaunded by God, to witt, *to beare office in the comon welth, to marry, and to be a seruānt in a house*, these do make three other most foule lyes also (yf he meane of particular men, as needs he must, seeing he reprehendeth those that would liue chaste, or do leauē the world, and rather serue God, then particular maisters, for that God hath not commaunded these to particular men, but only hath left the same as indifferent to take them or leauē them) and the fourth may be that we do contemne, and accoumpt them prophane. For we accoumpt Matrimony (for example) holy, and to be a Sacrament & giue grace, which Fox, and his fellowes do not. We accoumpt also the other two named by him for lawfull, and commendable, though of lesse perfection, then the Euangelicall Councells, commended by Christ, and his Apostles. So as this is a notorious ly also in this matter.

Four lyes  
about  
vvorks of  
precept.

22. Page 24. col. 1. num. 3. he saith, that we do hould externall actions against our will to be synne. They suppose synne (saith he) *to be nothing els, but the inuward actions, vvith consent of vvill, or the outvvard actions such as are against vvill*; and then he noterh in the margent; *Erroneous doctrine of the later Church of Rome, cōcerninge synne.*

A ly, that  
outvvard  
actions a-  
gainst our  
vvill are  
synnes.

But

But this is erroneous foolery in Iohn Fox, that vnderstandeth not what he saith, nor we. For we are so farre of from holding eyther inward, or outward action to be sinne, without consent of the will, as both *S. Thomas*, and all other schoole diuines do hould with *Saint Augustine*, affirming, that yt is so necessary, that synne be voluntary, as yf yt be not voluntary, yt cannot be sinne. See *S. Thomas* 1. 2. q. 71. art. 5. & q. 76. art. 3. & q. 80. art. 1. &c.

Aug. 1. de  
vera relig.  
cap. 14.

23. Againe in the same page num. 22. he saith that we do hould about originall sinne; *that concupiscence in vs, is no deprauation of the higher, but only of the lower parts of man.* Wheras our doctrine is quyte contrary, as yow may see in *S. Thomas*, 1. 2. q. 83. art. 3. whose words are. *Infectio peccati originalis per prius respicit atque inficit voluntatem, quam alias potentias.* The infection of originall sinne, doth respect and infect our will, before the rest of our powers. Ergo, yt is first a deprauation of the higher powers, accordinge to our doctrine, quite contrary to Fox his assertion.

A ly about  
concupis-  
cence.

A ly about  
the Sacra-  
ment of  
pennance.

24. Page 24. num. 30. he saith, *that the later Lateran Church of Rome hath made of late a Sacrament of pennance.* This is an euident ly; For that long before the Councell of Lateran, which was anno 1215. Schoole diuines, to omitt all others, did ordinarily wryte of pennance, as of a Sacrament, as yow may see in the *Maister of Sentences* l. 4. dist. 14. and all others that followed him many yeares before the Lateran Councell. Besides that we hold generally, that the whole

whole Church hath not authority to make any Sacraments at all, nor yet to change the matter and forme therof, as yow may see in S. Thomas part. 2. q. 6. art. 5. & q. 64. art. 20. and therby note the shamelesse dealing of our aduersaryes.

25. In the same page num. 33. he wryteth of vs thus: *Contrition (as they teach) may be had by strength of free will, without the law & the holy Ghost, per actus elicitos, through mans owne action and endeavour; which contrition first must be sufficient, and so yt meriteth remission of sinnes, &c.* Heere are diuers lyes, but two most singular. The first, that we should contrition may be had by strength of mans freewill without the help of the holy Ghost by *actus elicitos*. The second, that the same contrition so had, doth merit remission of sinnes. Both which propositions are in expresse termes condemned, and anathematized by the Councell of Trent, Sess. 6. & can. 3. in these words: *Si quis dixerit, sine praeueniente Spiritus sancti inspiratione, atque eius adiutorio, hominem poenitere posse, sicut oportet, ut ei iustificationis gratia conferatur, Anathema sit.* Yf any do say that a man may repent as he ought to do, without the inspiration and cooperation of the holy Ghost, in such sort as therby he may obtayne his iustification, lett him be accursed.

Two lyes  
about cō-  
trition.

26. Thus determineth the Councell of both these points; which doctrine is so certayne amonge vs; that not only of contrition, but of faith also, and all other works whatsoever goinge before iustification, the said Councell pro-



Ses. 6. c. 2.

pronounceth, as before hath byn shewed; *Nihil eorum, quæ iustificationem præcedunt, siue fides, siue opera, ipsius iustificationis gratiam promeretur.* No-  
 thinge that goeth before our iustification,  
 being it faith or works, can merit the grace of  
 our iustification, and consequently neyther  
 contrition which goeth before iustification,  
 can meritt remission of our sinnes. And where  
 Fox, to seeme that he knoweth somewhat,  
 putteth in *per actus elicitos*, and doth English yt,  
*through mans owne action and indeauour*, excluding  
 therby as yt were the cooperation of Gods  
 grace from *actus elicit*, he sheweth himsele a  
 silly fellow, that vnderstandeth not the ordi-  
 nary tearmes of Schoole; For that *actus elicit*,  
 are also those actions, which our freewill bring-  
 geth forth by the assistance of grace. And the  
 opposition is betweene *actus elicit* and *actus im-*  
*perati*, and not in respect of grace or not grace.  
 See S. Thomas 1. 2. q. 6. art. 6. & 2. 2. q. 3. art.  
 1. ad 1.

A ly about  
 Satisfac-  
 tion.

27. In the same page num. 42. Fox hath these  
 words of satisfaction: *Satisfaction* (say they) *ta-*  
*keth away, and changeth eternall punishment into tem-*  
*porall paynes, which paynes also, yt doth mitigate.* This  
 is a manifestly: For we teach plainly the  
 contrary, that our satisfaction, neyther taketh  
 away or changeth eternall punishment, nor  
 satisfieth for yt, but only for temporall pu-  
 nishment due for sinnes, already remitted by  
 vertue of the Sacrament of absolution, which  
 only can remitt eternall punishment. Heare  
 the Councell of Trent, and tell me (good rea-  
 der)

Ses. 6. c. 14.

der) whether Fox be an honest man or no. „  
 Satisfaction (saith the Councell) by fastinge, „  
 almes, prayer, and other pious exercises of a „  
 spirituall life doth satisfie, *Non quidem pro pœna*  
*aterna (quæ vel Sacramento vel Sacramenti voto, vnâ*  
*cum culpa remittitur) sed pro pœna temporali* Not for  
 eternall punishment (which is remitted to- „  
 geather with the guilt, by vertue of the Sacra- „  
 ment of pennance, or desire therof) but only „  
 for temporall paynes. And yet will Fox needs  
 haue vs teach the contrary, that yt taketh  
 away and changeth eternall punishment.

28. In the same page num. 66. he saith: They  
 teach the people, that vvhatsoeuer the law saith, the  
 ghospell confirmeth, and that vvhatsoeuer the ghospell  
 saith, the same is agreeable to the law, & so they make  
 no difference betweene Moyses & Christ, saue only that  
 Moyses (they say) vvas the giuer of the old law, & Christ  
 is the giuer of the new, and a more perfect law. And  
 thus imagine they the ghospell to be nothings els, but a  
 new law geuen by Christ, byndinge to the promise ther-  
 of, the condition of our doings and deseruings, no other-  
 wise then to the old law. Thus wryteth Fox, and  
 then triumpheth in the margent with these  
 notes. The blynd ignorance of the Popes Church.  
 A Babylonicall confusion in the Popes doctrine, and the  
 like. But heere are nothings but heapes of  
 lyes proceedinge of ignorance and malice, as  
 presently yow shall see.

29. For first yt is an euident lye, that we  
 teach the people, that vvhatsoeuer the law saith, the  
 ghospell confirmeth. For who doth not see, that  
 vve neyther vse any ceremoniall part of

Five lyes  
 about the  
 difference  
 of Christ  
 & Moyses  
 and their  
 lawes.

Moyſes law, nor yet do teach the people that the ghospell alloweth or cōfirmeth the ſame. And *S. Thomas* 1. 2. q. 103. art. 3. & 4. doth euidently teach the ſame, his principall question in the fourth article being this: *Vtrum poſt paſſionem Chriſti, legalia poſſint ſeruari ſine peccato mortali?* Whether thoſe things that do pertheyne to the law (of Moyſes) may be obſerued after the paſſion of Chriſt, without mortall ſyn? And he holdeth no. And how then ſaith Fox that we teach the people, *that vvhathoeuer the law of Moyſes ſaith, the ghospell confirmeth?* And lett this be the firſt ly of this ſpeech.

30. The ſecond is out of the next words: *that vvhathoeuer the ghospell ſaith, the ſame is agreeable to the law.* This is ſo euident a lye, as euery child may refute the ſame. For the ghospell, for examples ſake, commaundeth vnder mortall ſinne not to circumciſe *Gal. 5.* (and we hold the ſame, as appeareth in the place imediately before cyted, out of *S. Thomas*;) and the law of Moyſes commaundeth vnder mortall ſinne to be circumciſed *Gen. 17.* And how then do we teach, *that whatſoeuer the ghospell ſaith, the ſame is agreeable to the law?*

31. The third ly is, *that vve make no difference bettwene Moyſes and Chriſt, ſaue only, that Moyſes vvas the giuer of the old law, and Chriſt of the new, &c.* This is moſt impudent. For let any man read *S. Thomas* 1. 2. q. 106. and diuers other whole questions and articles, that follow, and he ſhall ſee him aſſigne many other differences betwene Moyſes, and Chriſt, and their two lawes.

lawes. The cheefe and principall wherof is, that Moyſes gaue the law, but not force of grace to fullfill yt; but Chriſt gaue his law, together with grace of the holy Ghoſt to perſorme the ſame, accordinge to thoſe words of S. Iohn: *Lex per Moysen data eſt; gratia & veritas per Ieſum Chriſtum facta eſt.* Iohn. 2. The law was giuen by Moyſes, but grace and verity was brought by Ieſus Chriſt. To which effect alſo, ſee the Councell of Trent *Seſſ. 6. cap. 1. & Can. 1. & 2.* and tell me what a fellow Iohn Fox is.

32. There follow the laſt words of this ſentence of his, to witt, that vve imagine the ghospell to be nothing els, but a new law, byndinge to the promiſes therof, the condition of our doings and deſeruings, no otherwiſe then to the old law. In which words are two other ſeueral lyes. The firſt, that vve imagine the ghospell to be nothing els, but a new law, conteyninge new precepts, &c. Which is refuted before, and S. Thomas his words are cleere. *Id quod eſt potiſſimum in lege noui teſtamenti, & in quo eius virtus conſiſtit, eſt gratia Spiritus ſancti, qua datur per fidem Chriſti.* That which is the principall in the law of the new teſtament, is the grace of the holy Ghoſt, giuen by the faith of Chriſt, wherby we are made able to perſorme the precepts. And the ſame Doctour in the ſame and ſequent article, concludeth, that the precepts *pertinent ad legem Euangelij ſecundario*, do appertaine to the new law ſecondarily; wherby alſo yow ſee the other ly next followinge, where he affirmeth vs to hould, that the new law of the ghospell doth bynd to the condition of doings;



no otherwise, then did the old law, vvhich is false: For that the new law byndeth and geueth grace to performe, and the old byndeth with out help of grace, which is farre otherwise, as often hath byn shewed.

Two lyes  
about the  
law.

33. In the same page num. 76. he wryteth thus: And as for the ghospell, they say yt is receaued for no other cause to the vvorlde, but to shew more perfect precepts and Counsells, then vvere in the old law, &c. bringinge the people therby into a false opinion of Christ, as though he were not a remedy against the law. In these words there are two apparant lyes. For first, besides the cause feygned heere by Fox, we do asigne diuers other of reueylinge the ghospell. First to performe that indeed by Christ, vvhich vvas promised and prefigured by Moyse's law. Secondly to giue grace and force, to be able to performe the precept of this new law, as immediatly before we haue declared. The second ly is, that vve should Christ not to be a remedy against the obligation of the old law; vvhich is refuted by that we haue said before, in that he both tooke away the said obligation, of the ceremoniall & iudiciall part thereof, and gaue force of grace to fullfill the morall part that remayneth, to witt the ten commandements; which may content Iohn Fox, except he will haue licence by his new ghospell to abrogate this part also, and therby obtayne leaue to lye, steale, kill, commytt adultery and the like, prohibyted in the said decalogue by the very law of nature yt selfe, and consequently retayned also and confirmed by the

the law of the ghospell, wherof yow may see *S. Augustine* at large lib. 10. cont. *Faust. cap. 2. & lib. de spiritu & lit. cap. 14. & tract. 3. in Ioan.* and infinite other places.

34. In the same pag. 24. col. 2. num. 2. he wryteth yet further about the same law in these vvords: *They, contrary to the vvord of God, make the law to haue no end nor reassigne, but giue vnto yt immortall life and kingdome equall vvith Christ: so that Christ and the law together do raigne ouer the soule & conscience of man, &c.* In which words among other absurdities, two lyes are euident; First, that vve put no end to the law of *Moyse*. And the other, that we affirme the same law to raigne vvith *Christ* ouer *Christian mens consciences*. For yf he speake of the ceremoniall part of the law, yt is too too impudent, for we haue shewed before out of *S. Thomas* 1. 2. q. 103. art. 4. & other places, that we hould the law of *Moyse* concerning this part, to haue ceased with the passion of *Christ*, & so neyther liueth nor raigneth. But if *Iohn* speake of the morall part of the law, to witt the ten cōmaundements before touched, which were geuen to be obserued not for a tyme, but for euer, as hath byn shewed, then is yt true that they do liue & last, but false that they do raigne. For that *Christ* hath geuen vs grace to raigne ouer them, that is to say to performe them, which *S. Paul* meaneth, when he saith; *vve are no more vnder the law.* Wherof also see *S. Augustine* lib. de continent. cap. 3. & in *Psal. 1.*

Two lyes  
about the  
kingdome  
of *Christ*  
& *Moyse*  
law.

Rom. 10,

35. Further pag. 25. num. 80. he wryteth thus: See now how farre this later Church of *Rome* hath de-

generated, vvhich holdeth & affirmeth that men vvith-  
out grace may performe obedience of the law, and pre-  
pare themselues to grace by vvorking; so as these vvorks  
may be meritorious, and of congruity obtayninge grace.  
But as for the infirmity vvhich still remayneth in na-  
ture, that they nothings regard, nor once speake of, &c.

Four lyes  
about per-  
forminge  
the law  
& our in-  
firmity.

Heere there are foure most shamelesse lyes, to  
omytt the rest. For first we do not hould, that  
men vvithout grace, can performe the obedience of the  
law, but rather the quite contrary, as yow may  
see in *S. Thomas* 1. 2. q. 109. art. 9. vvhere he  
sheweth, that euen a iust man, though he haue  
receaued his grace of iustification, yet needeth  
he another speciall help from God to worke  
accordinge to the law, and much lesse can he  
that is not iustified, performe the law vvith-  
out grace. Secondly we say not, that a man by  
works may prepare himselfe to grace, but the  
plaine opposite is defined by the Councell of  
Trent *Seß. 6. c. 5.* & *S. Thomas* in the forsaide art. 9.  
whose title is : *VVhether a man may prepare him-  
selfe to grace by his owne vvorks, or no?* And he de-  
termineth no. And in the very same place he  
refuteth the third lye of Fox, to witt, that vve  
hould vvorks vvithout grace to be meritorious, and to ob-  
tayne grace of congruity; as also in the ninth ar-  
ticle he refuteth the fourth lye; that vve regard  
not, nor once speake of the infirmity that remayneth in  
nature after baptisme. For in that place *S. Tho-  
mas* assigneth two infirmities remayninge  
euen in the iust man, after his iustification;  
*Albeit* (saith he) *man by grace be healed touchinge his  
mynd, yet remayneth there a certayne corruption and*  
*infection*

infection touchinge his flesh, vvhherby he serueth to the law of sinne, as S. Paul saith to the Romans: There re- Rom. 7.  
mayneth also a certayne obscurity of ignorance in the vnderstandinge, vvhherby vve know not how to pray as Rom. 8.  
vve should, as the same Apostle saith in the same epistle. Thus he. And yow may see further the Councell of Trent Sess. 5. num. 5. And where then is Fox his shame, that sayeth we neuer so much as speake of this infirmity?

36. In the same page col. 2. num. 6. They affirme (saith Fox) that Christ vvas a mediator only in the tyme of his passion, vvhich is contrary to S. Paul Rom. 8.  
Christ, vvho is on the right hand of God, vvho also maketh intercession for vs, &c. But this is malicious foolery. For schoolemen distinguish two offices of a mediator in Christ, the one to pay our debt for vs, which he did only vpon the Crosse; the other to be our intercessour, which he performeth now also and for euer in heauen, as S. Paul affirmeth. This doth S. Thomas and other wryters declare in their comentaryes vpon the said place of S. Paul to the Romans; wherby yow may see how falsely Fox affirmeth vs to deny, that Christ is a mediator of intercession.

37. Againe num. 26. They prophane also (saith he) the Lords supper, in settinge yt to sale for money, and falsely persuading both themselues and others, that the Priest doth meritt both to himselfe, that saith the masse, and to him that heareth *ex opere operato, sine bono motu vventis*, &c. that is only by the meere doing of the vvorke, though the party that vseth the same, hath no good motion in him. Heere is another heap of

A ly about the mediation of Christ.

Three lyes about the vse and meritt of Sacraments.



lyes. For first yt is most false, *that vve sett to sale the Lords supper for money.* For that we holding yt to be the very body of Christ, yt vvere Symony in the highest degree, vvhich sinne\* our Religion condemneth for most greuous by Ecclesiasticall canons. And yf he meane that some Priests \* take almes for sayinge masse, yt is foolery; for so doth the minister also for a communion. And S. Paul saith. *He that serueth the Altar, may liue of the Altar,* vvhich yet can hardly agree to a communion table, as yow vvill easily consider. And this is the first lye.

38. After this are conteyned diuers other lyes in the same vvords, as for example, *that vve do hould and teach, that the Priest doth meritt by sayinge Masse both to himselfe, and to him, that heareth yt, by the meere doinge of the vvorke, vvithout any good inward motion, &c.* For first touchinge the Priest himselfe that saith masse, yt is a ly, that vve hould him to meritt to himselfe, yf he do yt vvithout any inward good motion. For that meritt, accordinge to all schoole-diuiues, requyreth a good inward motion, vvherof. See S. Thomas 1. 2. q. 71. art. 3. & q. 110. art. 4. Secondly yt is no lesse, but rather a farr greater ly, that a Priest sayinge masse vvithout any good inward motion, doth meritt to him that heareth the masse. For albeit the hearer may meritt to himselfe by his owne deuotion, vvhen the Priest meriteth not; yet is yt false that the Priest vvhich meriteth nothinge for himselfe, can meritt for his hearer. See S. Thomas at large 1. 2. q. 114. art. 4. And as for the phrase *ex opere operato,*

\* See Canf.  
1. q. 3. cap.  
Albare.

\* See Suarez  
10. 3. in p. 3.  
disput. 86.  
sect. 1.

*operato*, vvhich Fox heere vseth and vrgeth against vs, he vnderstandeth not, what it meaneth; For that this phrase is vsed only to expresse the manner of working of Sacraments, vvhich are said to vvorke their effects of giuing grace, not *ex opere operantis*, that is accordinge to the dignity or meritt of the person, that doth administer them, but *ex opere operato*, that is by the very application of the Sacrament, accordinge to Christs institution, from vvhich institution yt hath this force. For that Christ vwould not haue the effect of his Sacraments depend of the goodnes or badnes of the ministers therof, yf the person that receaueth them do putt no lett by his vnworthinesse. As for example the effect of baptisme, vvhich is the vvashe away of our synnes, doth not any vway depend of the goodnes or badnes of the priest, or minister that baptizeth, but only of Christs institution, and therefore taketh away sinnes from euery one that is baptized, *ex opere operato*, yf the party baptized put no lett. But this inferreth not the malicious conclusion of Iohn Fox, that a naughty Priest baptizinge, may meritt both to himselfe and others, without any good motion in himselfe; for that meritinge and workinge of the Sacraments are two distinct things. See Bellarm. of this matter largely tom. 2. controu. lib. 2. cap. 1.

39. Next after this in the same page num. 44. he vvryteth thus: *VWhere the vverd hath ordayned those Sacraments (to vvitt Baptisme and Eucharist) to excite our faith, and to giue vs admonitions of spirituall things,*

The ignorance and folly of Iohn Fox about *opus operatum*.

Five lyes about disposition required to receaue Sacraments.

things, they contrary vwise do teach, that the Sacraments do not only styrre vp faith, but also that they auayle and are effectuell vwith out faith *ex opere operato, sine bono motu vtentis, &c.* as is to be found in Thomas Aquinas, Scotus, Catharinus and others more, &c. In vvhich vvords, to omitt all other obseruations, fise manifest lyes are to be conuincd at least, to witt, in that he auoucheth of the 3. seuerall authors heere named, and of others more, vvhich must be two at least, vntill he bring them forth, vvhich he can neuer doe, the contrary doctrine being vwith vs a matter of faith, to witt, that in baptisme, to obtayne the effect therof (vvhich is the remission of our sinnes) faith is absolutely necessary, as the Councell of Trent decreeth *Sess. 6. cap. 8.* and proueth the same out of *S. Paul Heb. 11. without faith yt is vnpossible to please God.* And as for the Sacrament of the Eucharist, our authors do require a farre greater disposition in the receauer, then for baptisme. As for example, not only to beleue, but also to be contrite, confessed and the like, vvherof yow may see the Councell of Trent *Sess. 13. cap. 3.* And as for the three authors heere by Fox named, but no place cited or quoted out of them for the same; they hold the quite contrary, as may be seene in *S. Thomas pag. 3. q. 68. art. 8.* as also in *Scotus in 4. Sentent. dist. 4. q. 4.* And albeit I haue not *Catharinus* lyinge by me, yet is yt certayne that he agreeth with the rest in this point.

13. lyes,  
about the  
applicatiō

40. Next after this *num. 52.* he saith, that we apply our Sacraments both to the quicke and the dead,

and

and to them also that be absent, to remission of sinnes & of the Sacraments.  
 releasinge of paynes, &c. And vvhether as the vse of the old Church of Rome (saith he) vvas only to baptise men, vve baptize also belles, & apply the vvords of baptisme, to vvater, fire, candells, stocks and stones, &c. In vvvhich vvords are another heape of lyes intollerable. For first there are so many lyes as there are Sacraments, vvvhich vve apply not to the dead, vvvhich are seauen, for albeit vve apply the holy sacrifice of Christs body, to the releefe of those that are in purgatory; yet not as yt is a Sacrament, which is administred vnto them only that be aliue and present; and as for the other six Sacraments I thinke he will not stand vvith vs in earnest, for that vve neither baptize the dead, neyther confirme the dead, nor giue holy orders to the dead, nor heare the deads confession, nor marry the dead, nor giue them extreame vnction. Secondly vvheras he saith, that vve do baptize bells, vvater, fire, candles, stocks and stones, as the old Roman Church did baptize men, and do apply the vvords of baptisme vnto them, there are as many lyes, as there be things named, to wit six more. For that the baptisme, vvvhich the old Church of Rome, and the new also at this day (yf Fox vvill haue it new) vvas a Sacrament & required faith, and other disposition in the receauer, as before hath byn shewed, vvvhich cannot be in bells, candles, fire, vvater, stocks and stones. And secondly the vvords of baptisme, as yt is a Sacrament are: *I do baptise thee in the name of the Father, the Sonne and the holy Ghost,* vvvhich



which were neuer vsed to bells, or candles, & other such thinges heere named, as appeareth in the pōtificiall & ceremoniall booke, where the formes of hallowing bells, water, candles, & such other creatures, appropriate to diuine seruice are sett downe, where though the bell (for exāple) be appointed to be washed with holy-water, yet can yt no more properly be called the Sacrament of baptisme, then when Iohn Fox (for example) sprinkled holy-water vpon his sonnes face, that was foule, or that the geuinge a peece of browne bread to a poore man, may be called the Protestāts communiō.

41. And now I begin to be vveary (good reader) to prosecute this mans folly any further, so as I vvill make hast to dispatch the rest.

Num. 80. after many opprobrious blasphemyes, vttered against the blessed body of our sauiour in the Sacrament, he saith; *that vve do ordeyne, that yf he corrupt and putrisie in the pix (to witt Christ,) then that he be burned to poulder and ashes, &c.* Wherin are two blasphemous lyes: for neyther we hould, that the body of Christ can corrupt or putrisie, nor yet do we ordeyne, that yt be burned. These are Fox his hereticall fictions, and not our doctrines. For we hould, that Christs body is immortall and incorruptible, vnder the corruptible formes of bread, and wyne, which formes and accidents, yf they do at any tyme putrisie or corrupt, then ceaseth to be vnder them the body & bloud of Christ, wherof see *S. Thomas par. 3. q. 77. art. 4.* So as these are two impious lyes.

Two lyes  
about the  
putrifying  
and burninge of  
Christs  
body.

42. Pag. 26. n. 8. he belyeth S. Paul apparantly, sayinge that in his epistle to Timothy, he vehemently reproveth them that restraine marriage. Which is nothinge so. For in that place he fortelleth only of certayne heretiks to come, that should forbid marriage, *prohibentes nubere, &c.* as a thing vncleane & vnlawfull in it selfe, & such were the Manichees, as S. Austen declareth. But as for restrayninge of marriage, for a more perfect life, S. Paul himselfe hath a whole Chapter to the Corinthians, affirminge that yt was better to abstaine, then to marry, which also S. Augustine cyteth, & proueth that S. Paul was of the same opinion, that we are: *Ille prohibet* (saith S. Austen) *qui hoc malum esse dicit, non qui huic bono, aliud melius anteposit.* He doth prohibite marriage (according to S. Pauls words) who saith it is euill (as yow Manichies do), & not he who preferreth before this good thing, another that is better, (to witt virginity) as the Apostle doth.

A lye against S. Paul.  
1. Tim. 3.

Aug 1. 30.  
cont. Faust.  
cap. 6.  
1. Cor. 7.

A.

43. Again num. 14. he wryteth thus. The new Catholiks of the Popes Church do repute and call marriage a state of imperfection, and preferre single life, be yt neuer so impure, before the same. And then in the margent of his booke, he maketh this note for the reader: *single life, be yt neuer so impure preferred before matrimony.* Which are two shamelesse lyes, the one in the text, the other in the margent. For that we hold the state of an impure single life for damnable, but the state of matrimony for holy, and indued vvith grace by vertue of the Sacrament, as appeareth in the Councell of Trent *Seß. 24. cap. 1.* though

Two lyes about the state of matrimony.

though yet lesse perfect in yt selfe, then the state of virginity, as immediatly before hath byn shewed out of *S. Paul* and *S. Augustine*. So as this lying spirit of Iohn Fox is euery where apparant; as namely also in this place, where he saith, *that we teach the earth only to be replenished by the state of matrimony; but heauen to be filled by impure single life; vvhervas contrary wise we say, that heauen is replenished with those marryed folkes that liue well, and only hell is furnished with those that liue impurely in single life.*

Two lyes  
about co-  
acted  
vowes.

44. Again in the same page num. 18. *Further-  
more* (saith Fox) *as good as the third part of Chri-  
stendome, yf yt be not more, both men ad vveomen they  
keep through coacted vowes from marriage.* Heere  
are two manifest lyes more. For who but Fox  
will say, that they are the third part of Chri-  
stendome that liue vnmarryed *by obligation of  
vowes*? At least in our Iland, and some other  
parts of Christendome he will not say, they  
are the 13. part, through the good doctrine of  
Fox, and his fellowes agreeing to their owne  
sensualityes. Secondly who but Fox will say,  
*that vowes are coacted*, vvhich are freely offered  
by the vowes, vwithout any coaction at all,  
and not accepted, but vpon long and mature  
deliberation, and at least one whole yeares  
probation, yf not more, after the vower hath  
purposed to make them? VVherof see the  
Council of Trent Sess. 15. cap. 26.

A ly about  
dayes ex-  
empt fro  
marriage.

45. Again num. 26. *As good* (saith he) *as the  
third part of the yeare, they exempt and suspend from  
liberty*

*liberty of marriage.* Behould heere our procter of marriage, he would haue men to be marryinge euery day, and as though two parts of three in the yeare (yf Iohns accoumpt had byn true) were not sufficient to ioyne people together in marriage, and as though some dayes for more reuerence or deuotion, prayer and pennance, might not be exempted, from this exercise, and yet is Iohn Fox much deceaued in his accoumpts, and therby sheweth, that he was yet neuer good parish Priest, for they haue the exact number of dayes, vvhich are exempted, to witt the aduent and lent, which make not the fourth part of the whole yeare; so as this lye is both slaunderous and foolish.

46. Furthermore pag. 26. num. 51. he saith: *the Pope withall his cleargy exempt themselves from all obedience Cynill, &c.* And this also to be a manifest ly, appeareth plainly by all our wryters, and namely, by *Cardinall Bellarmine* in his disputation *de exemptione Clericorum cap. 1.* where he teacheth expressely, that cleargy men are not exempted from the obseruation of Cyuill lawes in the countreyes where they dwell, except they be repugnant to the holy canons of the Church or to the office of clergy men.

A ly about  
exemptio  
of clergy  
men.

47. Further in the same page num. 33. he wryteth thus: *Lett vs examine the vvhole Religion of this later Church of Rome, and we shall find yt wholly from topp to toe, to consist in nothings els, but altogether in outward, and ceremoniall exercises, &c.* Note heere the exaggerations of Iohn Fox,

that



Five lyes  
about the  
inward  
vertues of  
Catholike  
Religion.

*that our Religion consisteth vvholy from topp to toe, in nothinge els, but altogether, &c.* Which foure or five fond exaggerations, are so many notorious lyes, whervnto I might adioyne so many others, as there are inward vertues belonging to our Religion. For yow must note, that quite contrary to this shamelesse assertion of Fox, we teach that all the good of our Religion consisteth and commeth from the inward, to witt, faith, hope, charity, zeale, piety, and other like inward vertues, in so much that we hold no externall act for good or meritorious, except it proceed from internall goodnes of the mynd first, and S. Thomas 1.2.q.20. art. 4. holdeth this proposition; *that the goodnes of any externall act, proceedeth from the goodnesse of the internall, from which yt cometh, and addeth nothing thervnto.* And how then doth this miserable fellow say, that all our whole Religion, doth vvholy from topp to toe, consist in nothinge els, but altogether in externall exercises? there are as many lyes as words, wherby yow see his veyne of lyinge.

48. Moreouer in the same place, he wryteth, *that the doctrine of Christ, is altogether spirituall, consistinge vvholy in spiritt, and verity, and requyreth no outward thinge, to make a true Christian man, but only baptisme, which is the outward profession of faith, and receauinge the Lords supper, &c.* In which words are conteyned as many lyes, as there are outward works commaunded by God to Christian men. As first of all the seauen works of mercy, named corporall, as to feed

12. lyes about outward and inward actions.

feed the hungry, giue drinke to the thirity, apparell the naked, redeeme the captiue, visit the sicke & imprisoned, harbour the pilgrime, and bury the dead; wherof Christ expressly saith in *S. Mathewes* ghospell, that he will aske vs an accompt at the last day, and send them to heauen that haue done them, and damne others that haue omitted them: *ergo*, there are some outward things necessary to a Christian besides baptisme and the supper. And I might adde diuers of the other sort of spirituall workes of mercy, at leastwise fise of the seamen, that are outward works also, as to correct sinners, to giue good counsell to them that be doubtfull, to teach the ignorant, to comfort the sadd, and to pray for our neighbour, commended also by the \* scriptures, wherby are made vp a dozen of lyes togeather, to omitt other that might be recompented, as preachinge, marryinge and such other externall actions.

49. Besides this Iohn Fox drawing towards the end of his enumeration of our doctrines, after much raylinge and calumniation, inferreth this conclusion: *So that by this Romish Religion* (saith he) *to make a true Christian and good Catholike, there is no vworkinge of the holy Ghost almost required, &c.* It is well that Iohn Fox did put in almost, for otherwise his owne people, would haue cried shame vpon him, (especially hauinge heard now so often repeated, that no one action is accompted good and meritorious with vs, except yt proceed from the

F f inward

Esa. 58.

Rom. 12.

Tobi. 4.

2. Cor. 9.

Math. 25.

\*Math. 18.

1. Tim. 5.

Eph. 4.

& 5.

A ly about the concurrence of the holy Ghost; to our good vworks.

\*Sess. 6.  
cap. 16.

inward motion of the holy Ghost, and is expressly defined in the Councell of \*Trent) as they may do also now, for that this diminutive (*almost*) is put in only for a shift by Fox, as appeareth by his note in the margent which speaketh absolutely, saying: *All doctrine of the Popes standeth only in outward things.* Marke all and only, and consider the impudence of the wayne fellow, as though our diuinity had no Treatise of any inward vertues at all. But infinite books of oures do cry the contrary, and shew therby that Fox is a famous lyar. And albeit I do note this but for one lye in this place, yet yf yow consider yt well, yt conteyneth so many leasings, as therby goods works & actions, whervnto we require the necessary concurrence of the holy Ghost, which make a greater number, then that I promised of Fox his lyes in this place, and consequently the whole might be comprehended in this.

12. lyes  
about the  
definition  
of a Catholike.

50. Last of all in the same page *num. 25.* Fox hath a certayne definition of a true Christian Catholike man, according to the Popes Religion, wherein are as many lyes as lynes, yf not more, as yow shall see examined more particularly in the next Chapter. Out of which heap of lyes, I will only now take a dozen to adde to the former number, though in examination they will arrive at least to thrice as many. And so by the example of this one Chapter, yow may consider, in what deceitfull dreames the more simple sort of Protestants are held, about our opinions in matters of

con-

controuerfies, not knowinge for the moſt part the true ſtate of the queſtion in any one thing treated beweeene vs, but are fedd with ſuch fancyes & diuiſes, as pleaſeth beſt their guides to diuiſe, and deliuer vnto them, for our opinions. And yf they pleaſe to do this in their printed books, that are extant to the vew of all the world, what will they feare to doe in pulpitts and priuate ſpeeches, vywhich paſſe more free from examination and controlement, & the moſt ignorant are wont to ſhew moſt audacity in ſlaunderinge vs, and our doctrine, which ordinarily they lay forth ſo ſauſed, and poudered, as yt may ſeeme the moſt abſurdeſt doctrine in the world, & themſelues iolly fellowes in refutinge the ſame. But this fraud being detected euery where by our vvrytings, may iuſtly vvarne thoſe, that are diſcreet and ſtudious of truth, and their owne ſaluation, to take heed vvhat they beleeeue vpon ſuch mens creditts. And this ſhall ſuffice for a ſhort admonition out of this Chapter, the number of lyes proued againſt Iohn Fox, arryſing to the number of more then ſix ſcore, which is more then double to the number by me laſtly promiſed, and more then quadruple to the firſt promiſſe of thirty, beſides many by me pardoned to him, which the reader will eaſily haue obſerued in readinge yt ouer.



BY OCCASION OF A  
FALSE AND RIDICVLOVS  
DEFINITION,

*Sett downe by Fox, of a Christian man, according to the  
Popes Religion; there is examined, the true di-  
stinction and description of a Catholike  
and Protestant of our dayes.*

C H A P. X X.

**I** Promised (gentle reader) in the table of the former Tome of this Treatise, that yf tyme did giue place, and that desire of breuity did not make me to leaue yt out, I would add for the finall end of this last part, the examination of a certayne ridiculous definition of a Catholike man, diuised & sett downe by Fox in the end of his former lyinge recytall of our opinions. And further that by this occasion I would say somewhat, of the true description or distinction of a Protestant and Catholike man, as in our dayes they are to be found, together vvith their differences, as vvell in matter of faith and doctrine, as in life and actions. This was my promise, which albeit I might iustly pretermitt in this place, for that this booke hath growne to a bigger bulke, then in the beginninge was pretended, yet for that being come thus farre forward, and that  
the

*Calendar-Saints.* (defin. of a Cath. & Prot.) 453 Chap. 20  
the difference of few pages more or lesse can  
make no great matter, I will breifely touch  
the same, laying first before yow the forsaide  
definition of Iohn Fox, which must be the  
ground of all, that is to be said in this behalfe.

2. First then Iohn Fox, hauingelaid togea-  
ther all the foresaid absurdities of our do-  
ctrine, treated in the precedēt chapter (which  
yet yow haue seene to be rather his fictions &  
calumniationes then our opinions) he layeth  
downe this firme & generall conclusiō, which  
before yow haue heard, of all our Religion, to  
witt, *that to make a true Christian and good Catho-  
like by Popish Religion, there is no workinge of the holy  
Ghōst required.* Whervnto we haue aunswered  
in the last Chapter. But he goeth forward to  
verifie the same in these words; *As by example*  
(saith he) *to make this matter more demonstrable, let*  
*vs heere define a Christian man after the Popes ma-  
kinge, vvhetherby vve may see the better, vvhath is to be*  
*iudged of the scope of his doctrine.* Thus Fox. And  
presently hee setteth downe a new title in  
these words: *A Christian man after the Popes ma-  
kinge defined:* And in the margent: *A Christian*  
*man defined after the Popes doctrine.* By all which  
promises and preambles, yt seemeth, that he  
byndeth himselfe to deliuer vs an exact defi-  
nition of the nature, and essentiall points, that  
make a Roman Catholike, accordinge to the  
Popes Religion, especially seeing in the end,  
after he had recited the said definition, he ma-  
keth this seuerē illation thervpon: *Now* (saith  
he) *looke vpon this definition, and tell me good reader*

Iohn Fox  
his fond  
proposi-  
tiō about  
our Reli-  
gion.

Fox pag.  
26. col. 2.  
num. 46.

vvhat faith or spiritt, or vvhat vvorkinge of the holy Ghost in all this doctrine is to be required. Well then, now lett vs heare his worthy definition after all these promises, and by this one act of his, lett the reader make conceyte of the man, and his conscience in all the rest he wryteth.

Fox *ibid.*

Fox his  
definition  
of a Ro-  
man Ca-  
tholike.

3. After the Popes Catholike Religion (saith he) a true Christian man is thus defined. First to be baptized in the Latyn tongue, vvhere the Godfathers professe they cannot tell vvhat: then confirmed by the Bishopp; the mother of the child to be purified: After he is growne in yeares, then to come to the Church; to keep his fastinge dayes; to fast the lent; to come vnder Benedicite: that is to be confessed of the Priest; to do his pennance; at easter to take his rites; to heare masse, and dinine seruice; to sett vp candles before images; to creepe to the crosse; to take holy-bread and holy-water; to go on procession; to carry his palmes, and candle, and to take ashes; to fast Ember dayes, Rogation dayes and Vigills, to keep the holy-dayes; to pay his tithes and offeringe dayes; to go on pilgrimage; to buy pardons; to vvorshipp his maker ouer the Priests head; to receaue the Pope for his supream head; & to obay his lawes; to receaue S. Nicolas Clarks; to haue his beads; and to giue to the high Altar; to take orders yf he vvill be Priest; to say his mattyns, and to singe his masse; to lyst vp sayre; to keep his vow and not to marry; vvhen he is sicke to be anneyled, and take the rites of the holy Church; to be buried in the Church-yard; to be rung for; to be song for; to be buried in a friars coole; to find a soule Priest, &c. All which points being obserued, vvho can deny, but this is a deuout man, and a perfect Christian Catholike, and sure to be saued as a true faithfull child of the holy mother Church?

4. This

4. This is Iohn Fox his definition, & his demaund made thereon: Whervnto I aunswere, that euery man that hath witt, and knoweth our doctrine, will deny both these points of Fox his demaund. For first he will deny that these externall thinges, when they be performed, do make a perfect Christian Catholike, or are any way meritorious of themselves, as before we haue shewed, except they do proceed from internall vertues of faith, hope, charity, obedience, deuotion, piety, and the like. And secondly yt will much more be denied, that whosoever performeth these exteriour things, though flowinge also from the forsaide internall vertues, is sure to be saued. For that in the Catholike doctrine, no man is sure of his perseuerance, as teacheth the Councell of Trent *Sess. 6. cap. 13.* vvhherfore these two are most absurd and palpable lyes of Iohn Fox his inference.

5. But now to the whole definition, which is no definition at all, but rather a beggarly coaceruation and fardell of scurrility laid together, wholly impertinent to the purpose: For that a definition should conteyne nothing els but essentiall and substantiall points, necessarily agreeing to the thing defined, and to all that which is comprehended vnder yt; as the definition of a man in generall agreeth to euery man also in particular. But heere in this wise definition of a Catholike man in generall, most of the points which he setteth downe are not necessary to euery man, that is



An examination  
of Fox his  
definitio.

a Catholike in particular: as for example, a man may be a Catholike, though he were baptized in English & not in the Latyn tongue, as many be in England at this day, & though he go not in procession, nor carry his palmes, nor go in gilgrimage, nor buy pardons, nor receaue S. Nicolas clarks, nor haue his beads, nor giue any thinge to the high Altar, and the like. And againe on the other side, a man may do all, or most of these things heere named in this definition, and yet not be a true Catholike; For he may lacke faith, hope and charity, which are the first three foundations, of the definition of a true and good Catholike man, accordinge to our true Cath. doctrine, as we may see declared by the Councell of Trent *Sess. 6. cap. 7. 8. 9. 11. 13. 14. &c.*

The infinite number of lyes in Fox his definition of a Cath. man.

6. So that the number of Fox his lyes in this definition is exceedinge great, yf we consider all points: For first there are as many lyes in this definition, as there are points sett downe of externall things, actions and ceremonyes, which are not essentiall or necessary to the true nature of a Catholike man, which are thtee parts of foure at least, of all that is heere sett downe: Secondly there are so many lyes more, as there are internall vertues omitted, necessary to make a perfecte Christian Cath. and deuout man, & sure to be saued, as he describeth him, which internall vertues are many also; and heerby yow may ghesse at the number of lyes in this definition, wherof I haue only taken a dozē in the former chapter.

7. Now

7. Now then to contemplate the wysdome of Iohn Fox in this his plausible diuise, to make vs odious and contemptible, yow may consider yf yow please two points. First how many triflinge thinges he hath sett downe in this definition as essentiall to a Cathol. man, which in no wayes are such. Secondly for so much as he holdeth all these points to be proper, and peculiar to Catholiks, wherby they differ, and are distinguished from Protestants; yf a man should frame the definition of a true Protestant, by the negatiue of these points heere sett downe, yow would easily see how naked a thinge yt were, & might agree to any sort of forelorne people, heretiks, atheists, or what else soeuer. As for example lett vs take a man, that is baptizd only in English, not confirmed by the Bishop, nor his mother was euer purified, nor himselfe after he was growne to yeares euer came to any Church, nor kept any fastinge dayes in his life, nor euer came vnder *Benedicite*, nor euer heard masse or diuine seruice, nor euer sett vp candles before images, but rather pulled them downe and made money of them, nor knoweth what ashes or ember-dayes meane, nor keepeth any holy-dayes one more then another, nor payeth any tithes to any man, nor goeth on pilgrimage, but rather in purchase and pyracie; that receaueth not the Pope for his soueraigne head, nor obayeth his lawes, that hath no beads, nor yer books, that saith neyther mattyns nor euen-songe, that giueth nothing to the high Altar,

but

Protestants  
according  
to Fox his  
negatiue  
definitio.

but taketh rather away and spoileth Altars; that breaketh his vowes when or whatsoeuer he maketh, that when he is sicke contemneth all rites of holy Church, and will be buried as soone in the dunghill, as the Church-yard, & will neyther be rung for, or song for, &c.

8. This good fellow (I say) that beareth only the name of a Christian, for that he was baptized in English, and hath all these negative parts opposite to a Roman Catholike, that was baptized in Latyn, is he not a holy man thinke yow, by this negative description? or may not this description agree to any sort of wicked men whatsoeuer? and yet is this a good and true description accordinge to Fox, whose assertion is, as a little before yow haue heard, *that no one outward thing is required in Christs doctrine, to make a Christian man, but only baptisme, and the Lords supper.* Vnto which generall negative proposition of his, yf yow add also the particular negation of those externall things, which he nameth in his forsaide definition, &, amonge others; *of goinge to Church, hearinge of diuine seruice, obseruinge of fastinge-dayes, payinge of tithes, keepinge of vowes, buryinge in Church-yard, &c.* And then such other also, as a few lynes before that againe he excludeth, *as buildinge of Churches, sett prayers, keepinge of holy dayes, outward vvorks of the law, outward gestures, difference of tymes & places, externe succession of Bishops, and of S. Peters Sea, externe forme and notes of the Church, &c.* All these (I say) thus expressed in his owne words, being excluded, yow may imagine, what

what kind of men such Protestant people would make, as are comprehended in this negative definition, & what a common-wealth or Church they would be, yf they were much multiplyed in the world.

9. For do yow conceaue with your selfe a multitude of men bearinge the name of Christians, that haue no externall worke of Religion at all amonge them after their baptisme, but only to meet now and then at the *Lords supper*, which is nothinge in effect, but eatinge of bread, and drinking of wyne. But for other externall actions, they haue no vse or exercise of any particular outward works of the law, at all; to witt they haue no works of mercy corporall or spirituall, before mentioned, no outward Church or diuine seruice, no outward feasts or sett prayers, no outward gestures, as for example salutinge, discoveringe the head, no bowinge, kneelinge or other like; no outward payinge of Tythes or keeping of vowes, no outward obseruing of holy-dayes, nor differēce of tymes or places; so as all that is lawfull in one time or place, is lawfull to them in any other, no outward successiō of Bishops in their Church, nor any outward marke to know the same by. Do yow lay before your eyes (I say) such a multitude of Christians, as Fox doth heere describe in his new *Idaa*, & consider what a comon welth they would make, but especially yf yow compare them with the comon welth of Catholiks, whose opposits Fox would haue them in all points.



A compa-  
rison of a  
true Ro-  
mā Cath.  
vvith a  
Protestant  
in matter  
of do-  
ctrine.

10. And albeit this only hitherto spoken, were sufficient to lett yow see the difference betweene them, yet to make the matter more cleere; I shall not sticke to runne ouer some other points also in this place, with the greatest breuity I can, to lay before yow, a true yew of their natures, proprieties, states, and conditions. First then the Roman Catholike, whome Fox calleth *Papist*, touchinge matters of faith & beleefe, composeth himselfe to that humility, as whether he be learned or vnlearned, or what arguments soeuer he hath on the one or the other side; yet presumeth he to determine nothing of himselfe, but remytteth that determination (yf any thing be doubtfull or vndetermined) vnto the iudgement and decree of the vniuersall Church, and gouer-nours thereof. And hence proceedeth the agrements and vnity of faith, which they haue held and conserued in so large a body, for so many ages, as haue passed since Christ and his Apostles. Wheras Protestants in this behalfe followinge another spiritt of selfe will, and selfe iudgement, and loosinge the raynes of liberty to the pregnancy of each mans witt; do hold and determine what their owne iudgements for the time do thinke to be true, or most probable, and are subiect to no authority in this behalfe, but to their owne spiritt; which is variable, accordinge to the variety of arguments and probabilityes that do occurre. And heerof do ensue the great variety of sects and opinions amonge them, euen in this one  
age,

age, since they began, as yow may see by that we haue sett downe before, especially in the third and seuententh Chapters of this booke.

11. Next to this, for so much as appertayneth to life and actions; the Catholike man holdeth that we can do nothinge at all of our selues, no not so much as to thinke a good thought, but we must be preuented and assisted by Gods holy grace, as before we haue shewed out of the Councell of Trent, which teacheth with *S. Paul*, that our sufficiency is of Christ; yet is the force of this grace so tempered notwithstanding, as yt vseth no violence, nor excludeth the free concurrence of mans will, also preuented (as hath byn said) and stirred vp by the forsaide grace of our Sauour and motion of the holy Ghost: So as freely by this help, we yeld to the said good motions, and do beleue in God, and his promises: and this act of faith (as yow haue heard out of the said Councell) is the first foundation & roote of all our iustification: but yet not sufficient neyther of yt selfe, except charity and hope (two other theologicall vertues) do accompany the same; so as we do both loue & hope in him, in whome we beleue. And out of these, & by direction of these, do flow againe other Christian vertues, called morall; for that they appertayne to the direction of life and manners, which vertues do consist principally in the inward habitts and acts of the mind, and from thence do proceed to the externall actions; and operations, wherby we exercise  
our

Externall  
actions  
flowinge  
of inter-  
nall ver-  
tues.

our selues in keeping Gods commandements,  
and works of piety with our neighbour, as  
clothinge the naked, feedinge the hungry, vi-  
sitinge the sicke and the like. In works of de-  
uotion in like manner, as singing, and praying  
to God, kneelinge, knockinge our breasts,  
mortifying our bodyes, by fasting, watching,  
& other such like. All which exteriour actions  
are so farre forth commendable and merito-  
rious, as they proceed from the inward ver-  
tues and motion of Gods spiritt.

\* In the  
former  
Chapter.

12. And albeit (as before we haue shewed  
out of S. \* Thomas, ) these extetior acts do  
add nothing in substantiall goodnes to the in-  
ward acts, but haue their meritt from thence;  
yet for that man consisteth both of spiritt and  
flesh, yt was reason that he should be bound  
to honour God with both, that is to say both  
with inward acts of vertue, proceeding from  
Gods grace and motion, and with outward  
vertuous acts testifyinge the inward, wherby  
we see, what an excellent Christian comon-  
wealth the Catholike Religion doth appoint,  
yf it were executed according to her doctrine,  
to witt, that all mens mynds should be reple-  
nished with all sort of vertues, towards both  
God, and our neighbour, & that their actions  
should be full of all righteousnes, piety, and  
charity in exterior behauiour; so as neyther  
in thought, word, nor deed, they should of-  
fend eyther of them both. And thus much for  
the Catholike man concerninge his actions,  
life and manners.

13. But this Catholike Religion doth not stay heere, nor teach only in generall what actions a Christian man should haue, & from what internall principles of grace and vertue they should flow, but doth offer vs diuers particular meanes also how to procure, conserue and increase this grace, which is the fountaine of all goodnesse. For first yt exhibiteth vnto vs, besides all other meanes of prayer, and particular endeauors of our part, seauen generall meanes & instruments left vs to that purpose, by the institution of Christ himselfe, vvhich are seauen Sacraments, that being receaued with due disposition of the receauer, do alwayes bringe grace by the vertue and force of Christs meritt and institution, without dependance of the merit, or demerit of the minister that administred them. By vse of which Sacraments, infinite grace is deryued dayly by Christ our Sauour vnto his Church, and particular members therof, in euery state and degree of men.

The Catholike doctrine of 7. Sacraments and their vse.

14. Moreouer, Catholike Religion not contented with these generalities, doth come yet more in particular to frame, direct, and help a Christian man in the way of his saluation, euen from the first houre of his byrth in Christ, vntill his soule, departinge from this world, be rendered vp againe into his creators hands. For first, he hauinge all his sinnes forgiven cleerly & freely by the grace of Christ, receaued in *Baptisme*, he is strengthened to the fight and course of a true Christian life, by the

The particular direction of a Christian man from his baptism, vntill his death, by help of diuers Sacraments.

Sacra-



Baptisme.  
Confir-  
mation.  
Eucharist.

Sacrament of *Confirmation* and imposition of hands: his soule also is fedd, & nourished spiri-  
tually by the sacreed food of our Sauours  
body in the *Eucharist*: two seuerall states of  
Christian life are peculiarly asisted with  
grace of two particular Sacraments, Priests &  
Cleargy-men by the Sacrament of *holy-orders*;  
and married people by the Sacrament of *Ma-  
trimony*. And for that in this large race and  
course of life, as *S. Paul* calleth yt, we often fall,  
and offend God by reason of our infirmity,  
there is a most soueraigne Sacrament of *Pen-  
nance* for remedy heerof appointed by our pro-  
uident Sauour, founded in the meritts of his

Holy-or-  
der.  
Marriage.

Pennance.

*Hier. in c. 3.*  
*Esa. & ep. 8.*  
*ad Demetr.*  
*Pacian. ep.*  
*1. ad Sym-  
pron.*

sacred passion, called *Secunda tabula post naufr-  
gium* by holy Fathers, that is, the second table  
or planke, wheron we may lay hands & escape  
drowninge, after the shipwracke of our par-  
don, grace & iustification receaued in our ba-  
ptisme, which was the first table: by which  
second table of *pennance* all sorts may rise  
again e how often soeuer they fall; which Sa-  
crament consisteth of three parts, sorrow for  
our sinnes, and confessinge the same, for the  
remission of the guilt, and some kind of satis-  
faction on our behalfe for remouing the tem-  
porall punishment remayninge: the true vse  
wherof bringeth such exceeding help and  
comfort, to a Christian soule, as is vn speak-  
able. For that by the first two parts a man is  
oftentymes brought sweetly to sigh for his  
sinnes, to thinke vpon them, detest them, aske  
pardon of God for them, to make new pur-  
poses

Contri-  
tion.  
Confessio.  
Satisfac-  
tion.

poies of better life for the tyme to come, to examine his conscience more particularly, & other such heauenly effects, as no man can tell the comfort thereof, but he that recea- ueth them.

15. By the third part also, which is satisfac- tion, though a man performe neuer so little therof in this life, yet doth yt greatly auayle him, not only in respect of the gratefull ac- ceptation therof at Gods hands, for that yt cometh freely of his owne good will, but also for that yt humbleth euen the proudest mynd in the sight of almighty God, yt refreyneth also greatly our wicked appetites from synne for the tyme to come, when we know we must giue a particular accoumpt and satisfie also for our sensualityes somewhat euen in this world. And finally yt is the very cheefe synnow of Christian conuersation and beha- uiour one towards another. For when the rich man knoweth (for examples sake) that he must satisfie one way or other, & be bound by his ghostly Father to make restitution so farre, as he is able, of whatsoener he hath wrongfully taken from the poore; when the poore also are taught, that they must do the same towards the rich, the sonne towards his Father, the seruant towards his maister, yf he haue deceaued him; when the murmurer in like māner knoweth that he must make actu- all restitution of fame (yf he haue defamed any:) this Catholike doctrine, I say, and pra- ctise therof, must needs be a stronge hedge

The force  
of Satisfa-  
ction.

to all vertuous, & pious conuerſation among men, that beleue and follow the ſame.

16. And finally not to paſſe to more particularities, whereas Catholike doctrine teacheth vs, that all or moſt diſorders of this life in a ſenſuall man (to omitt the infirmities of our higher powers in like manner) do proceed originally from the fountayne of concupiſcence, and law of the fleſh remayninge in vs

The warre  
of concu-  
piſcence  
and help  
of Gods  
grace for  
the ſame.

after our baptiſme, and *ad certamen*, as holy Fathers do tearme yt, that is to ſay, for our conflict and combatt, to the end our life may be a true warfare, as the ſcripture calleth yt: This concupiſcence, I ſay, or ſenſuall motion, being the ground of our temptations, though yt be not ſinne of yt ſelfe, except we conſent vnto yt, yet is ſhe buſy in ſtyrringe vs dayly to wickednes, as a Chriſtian mans principall exerciſe, and diligence, ought to be in reſiſtinge her, which he may do by the help, and aſſiſtance of Chriſts grace, merited by his ſacred paſſion, wherein he extinguished the guilt of this originall corruption, though he left ſtill the ſting and prouocation for our greater meritt, and continuall victory by his holy grace, in them that will ſtrive & fight, as they may, and ought to do.

17. But yet for that this fight is comberſome, and faſtidious in it ſelfe, and deadly alſo to many, that ſuffer themſelues to be overcome, the Cath. Religion doth teach a man how he ſhall fight in this conflict what armes, & defence he may uſe in particular to defend him-

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himselfe, and to gaine the victory. And to this  
head or braunch are reduced all our spirituall  
books and volumes about mortification, as  
well of our will, iudgement, and affections  
of mynd, as all other parts also of our inferi-  
our sensuality, to witt, how yow may resyst  
this and that temptation, what preuention  
yow may make, what bulwarke yow may  
raise, what defence yow may rest vpon, wher-  
in do enter all particular directions, of fasting,  
prayer, watchinge, hearcloth, lyinge on the  
ground, and other bodily afflictions so much  
vsed by old Saints, and may be vsed also now  
by all (yf they will) for gayninge of this im-  
portant victory. There entreth also amonge  
other defences, that great and soueraigne re-  
medy of flyinge the world wholly, and rery-  
ringe to the port of a religious life, for such as  
otherwaise see themselues either weake, or in  
danger to be wholly ouercome by this veny-  
mous beast of concupiscence, or els do desire  
to meritt more aboundantly at Gods hands,  
by offeringe themselues wholly and entyrelly  
to his seruice, and to the more neere imitation  
of their Lord, & sauour. By all which helps,  
assistances, and directions, deliuered in this  
behalse by Catholike doctrine to euery mans  
state and degree of life, a Cath. Christian pas-  
seth on more securely, duringe his life, and at  
his last goinge out of this world, receaueth fi-  
nally the grace and comfort of the last Sacra-  
ment of *Extreme vnction*, instituted by Christ,  
and recommended vnto vs by *Saint Iames* his

Extreme  
vnction.

Iac. 5.



Apostle; and from thence passeth to receaue that eternall ioy & kingdome at his Sauours hands, which he hath prepared for them, that belecue in him, and striue and fight for him in this life against synne and iniquity.

18. And thus haue we described breifely but seriously and truly, the state and condition of a Roman Catholike man, to oppose the same against the ridiculous wayne definition, or rather fiction of Iohn Fox before mentioned. But now if we would paragon the same with the Protestants doctrine and practise, in all these points before mentioned, we shall quickly see the differences. And as for the first point of all concerninge faith and beleefe, we haue sett downe some kynd of paralel or comparison before, now shall we prosecute the same very breifely.

The comparison of the forsaide Cath. doctrine, with that of the Protestants.

19. In the first point then about the inward principles of our outward actions, truth yt is, that they agree with vs in somewhat, to witt, that all good commeth originally from Gods holy grace, and motion, but presently they disagree againe, for that they hold our grace of iustification to be no inherent quality, but only an externall imputation; and that Gods motion to our mynd is such, as yt excludeth wholly all concurrence and cooperation of our freewill, wherby they cutt of at one blow, all endeauors of our part to do any goodnesse at all, and leaue vs as a stone or blocke to be moued by God only, wherof also ensueth, that he must needs be author of our sinnes & other blasphem-

blasphemyes, & infinite inconuenyences, not only in matter of faith, but in life and actions also; For that this principle being once receaued, that our freewill, though yt be preuented, moued, and strengthened by Gods grace, can do nothinge at all, nor cooperate to any good worke, or resist any euill, who will haue care afterward to endeaour, labour, strue, or weary himselfe about any thinge that is difficult, or displeasent vnto him?

20. Next to this concerninge the vertues theologicall, of faith, hope and charity, Protestants are content with faith only to our iustification, as yow see by Iohn Fox, who \* saith that the scriptures do expressely exclude both hope and charity. And albeit some other of his sect will seeme to couer the matter, by saying, that hope & charity do follow faith as fruites thereof, yf yt be true faith; yet in practise is there no man of them in deed, that will permit his faith to this triall: but whether he haue these fruites or noe, will he defend his faith to be good, and that himselfe is iustified thereby: So as from hence yow see another gapp opened to all presumption and libertye of life. For howsoeuer a Protestant liueth, yet will he not yeld thereby, that his faith is naught (and indeed the argument inforceth yt not), and then followeth yt that his faith being good, he is iustified, and consequently howsoeuer he liue, yet is he a iust man, and vvhovvill trouble himselfe vwith the labour of a good life, yf beleeuinge

\* Cap. praed.  
sed.

only be sufficient. And this for internall vertues.

21. But as for externall actions, euen those of the law and ten commaundements commaunded by Christ himselfe, Fox derideth them in our people, as before yow haue heard in his definition, and requireth only two exterior actions in his people, to witt, *baptizinge* and *suppinge*, or *celebratinge the Lords supper*: For all other matters, he saith, no one thinge is necessary for the exercise of his new ghospell, or to make a perfect Christian after his definition. So as yf yow lay before yow two sorts of people, the one labouringe and wholly occupyng themselves in all godly life, *fructificantes in omni bono opere*, fructifyng in all good works (as the Apostles words are, who also in the same place calleth this worke, the true wisdom and right vnderstandinge of Gods heauenly will, and worthy walking before him:) yow may behold, I say the one sort of these people, which Fox calleth Papists, not only endued with inward good desyres, but externally also busyed altogeather in good deedes, shewing the same by the fruits of their inward vertues, to witt, in buildinge of Churches, Hospitales, Monasteryes, Colledges, giuinge almes, maintayning orphanes, wyddowes, and pupills, receauing pilgrymes and other such Christian exercises, as also meeting at Churches, praying on their knees, sighinge and sobbinge and weeping for their sinnes, and confessinge the same vnto Gods

substi

Coloss. 1.  
vers. 10.

The continuall  
exercises  
of Catho-  
liks in  
good  
works.

*Calendar-Saints* (defin. of a Cath. & Prot.) 461  
substitute, to witt, their ghostly Father, as-  
kinge pardon also of their neighbours, and  
makeinge restitution, yf any thinge with euill  
conscience they haue taken or withholden,  
&c. Whiles in the meane space the other sort,  
accountmed Saints of the new makeinge by  
Fox, do walke vp and downe, talking of their  
beleefe, but lay their hands vpon no good ex-  
ternall worke at all by obligation, yf we be-  
leeue Fox, except only the Lords supper, nor  
is it incident to their vocation. And heerby al-  
so may we consider, how great a difference  
there is, betweene these two sorts of people  
in a common-welth, where they liue togea-  
ther, and what an infinite gate is laid open by  
this loose new doctrine, to idlenes and lasy  
behauour in Christian conuersation, quite  
opposite not only to the doctrine and practise  
of auncient Fathers, & the primitiue Church,  
but to the whole course of scriptures, in like  
manner, which euery where do inculcate  
with all sollicitude, the cōtinuall performance  
of externall good works, and that therby in-  
deed true Christians are knowne, in exerci-  
singe themselues in Christs cōmaundements.

22. And as for Sacraments, which accor-  
ding to our doctrine, are heavenly conduits,  
and most excellent instruments appointed by  
God for deriuinge of grace vnto vs in euery  
state and condition of Christian men; these  
fellowes do first cutt of fiue of the seauen, and  
the other two they do so weaken and debase,  
as they are scarce worthy the receauinge: for

The differ-  
ence a-  
bout Sa-  
craments  
and effects  
therof.



they do not hould, that eyther their *Baptisme* or the *Lords supper* doth giue any grace at all, to him that receaueth them, though he prepare himfelfe neuer so well therynto, but only that they are certayne signes of their election and iustification, which signes notwithstanding, hauing no more certainty in them, then themfelues list to apprehend by their speciall faith, concerning their owne iustification, and the matter standinge in their owne hands to shew themfelues iustined, when they will; by these signes yt cometh in deed to be a very iest or comedy, but yet breaketh downe a mayne banke of Christian discipline, care and sollicitude, that is to be seene in our men, when they receaue any Sacrament, for that beleeuing (as Catholike faith teacheth them) that all Sacraments bringe grace to them, that receaue them with due preparation, and of their owne part, put no lett by their indisposition; do labour and endeauour to prepare themfelues worthily, to the said due receauinge therof, by pennance, fastinge, prayer, almes-deeds, and other like holy endeauors, assuring themfelues also on the contrary side, that negligent receauing of Sacraments dorh not only not bring grace, but increaseth rather their offence: So as this preparation of Catholike people to the receauinge of Sacraments, is a continuall kynd of spurre to good purposes, vertue & renouation of life: wheras this other sort of good fellowes, perswadinge themfelues, that their Sacraments are only bare

The difference  
betweene pre-  
paration  
to receaue  
Sacra-  
ments.

bare signes of things already past; and as it were a continuall representation of iustification already receaued, there needeth not any such laboursome endeauor for due preparation, nor yet care or sollicitude for life or manners. For that already they haue the thinge, which they desire, and that those are but signes, tokens and testimonyes that they haue receaued yt indeed, which yet as I said hath no more assurance, then euery mans owne perswasion and apprehension.

23. Lastly concerning the forsaide fountaine of temptations in our flesh and sensuality, called *Concupiscence*, they differ from vs in two essentiall points: First that they hold this concupiscence, not for a temptor only, but rather for a conqueror, for so much as they teach that euery motion of her to sensuality in vs, is a synne, whether yt be yelded vnto by our will or noe. The second point following necessarily of this first is, that all resianstce of our part to the motions of this concupiscence, is either needlesse or bootelesse: For that the motion it selfe being synne without our consent, yt followeth consequently, that the matter is not remediable by our endeauors; and heere now breaketh in a whole sea of disorders to Christian life, for that supposinge first, that which is most true, that euery Christian man hath this assault of concupiscence within him; and secondly by this new doctrine, that no man can auoid to synne therby vpon euery motion that is offered, what needeth or what auay-  
leeth

The differences about mortifying & resisting of our concupiscence

leth any resistance of ours, or any conflict to the contrary? Sinne yt is though we resist neuer so much, and but sinne yt is, yf we yeld. And seing that by another principle of this new doctrine, all synnes are equally mortall, what is gayned by struinge, or what is lost by yeldinge? and to what end are all those large Treatises of auncient Fathers about fightinge against this concupiscence and mortification of her appetites & motions? What do auayle all their exhortations to this purpose, as also those of the scriptures, to continency, chastity, virginity, abstinence, sobriety, and other like vertues; for so much as euery first motion of our concupiscence to the contrary (which first motions we cannot auoyd) is syn in it selfe; to what purpose (I say) are we perswaded and animated, to fight and strue against this enemy, seing there is no hope of victory, but that at euery blow, she conquereth and ouerthroweth vs, as the Protestants teach?

24. Wherefore to proceed no further in this comparison, yow may easily by this, that is said, consider the differences betweene these two people, and in particular yow may with greefe and teares contemplate amonge other points, five generall inundations of loosenes and wicked liberty, brought into Christian conuersation, by the forsaide five seuerall principles of these mens doctrine, to witt, first in takinge away wholly all concurrence, and good endeauour of mans will to any vertuous action whatsoeuer, though neuer so much preuented

Five principall inundations of licentiousnes brought in by Protestants doctrine.

*Calendar-Saints* (defin. of a Cath. & Prot.) 465  
preuented or assisted by the help of Gods  
grace: secondly in ascribinge all iustification  
to only faith, and therby remouinge the con-  
currence of hope, charity, piety, deuotion, and  
other vertues: thirdly in disgracinge and de-  
nyinge the necessity of the exercise of exter-  
nall good works, proceedinge from those in-  
ternall vertues, and commended vnto vs to  
walke therein: Fourthly in debacing the force,  
dignity and number of Sacraments, appoin-  
ted for instruments and conduicts of Gods  
holy grace vnto all sorts of men. And lastly in  
attributinge a kingdome of sinne irrefysable,  
to our cōcupiscence in fauour of temptations  
& sensuall motions, and discomfortinge ther-  
by all people from fighting against the same.

25. VVhich fve principles being vvell  
weighed and considered, togeather with the  
practise and successe that haue ensued vpon  
them, throughout Christendome, where this  
new doctrine hath preuayled; no indifferent  
man can be so simple, but that he will easily  
discover the true differences betweene these  
two people, and their religions; as also be-  
tweene Fox his lyinge fond definition, sett  
downe in the beginninge of this Chapter,  
concerninge Catholiks alone, and this our  
description of both sorts of people, contey-  
ninge the most substantiall points of faith and  
life, both of the one and the other. And thus  
much for this matter.





# A N I N D E X

## O R T A B L E

aswell of the names of men, and weomen; as of particular matters, conteyned in this examen of the second six Monethes.

*In this Table (good Reader) I haue thought good for thy better direction, to remitt thee for all particular names both of Catholike and Foxian Saints, vnto the day of the moneth vvhetherin they are named and sett downe in the Calendar: for that turninge to the place, thou shalt alwayes find further direction vvhether to read more of them. And againe touchinge Syr names and Christian-names, I haue thought best for breuites sake, to put the Syr-names first, vvith a note of their Christian-names after, except yt be in certayne persons of more moment then others, vvhome you shall find sett downe twise vnder the Alphabet of both their names.*

### A Catholike Saints.

SS. **A** ARON & Iulius m. m.  
Iul. 1.

SS. Abdon & Sennon, m. m.  
Iul. 30.

SS. Adauctus & Fælix m. m.  
Aug. 30.

S. Aedigius Abbas conf. sept. 1

SS. Africanæ virgines m. m.  
Decemb 16.

S. Agricola mart. Nouemb. 4

S. Aidanus ep. conf. Aug. 31

S. Alexis confess. Iul. 17

S. Ambrosius ep. conf. Dec. 7

S. Andreas Apostolus. Nou. 30

S. Antoninus ep. m. sept. 12

S. Anatolia v. mart. Iul. 9

S. Anacletus pp. & m. Iul. 13

S. Anna mat B V. M. Iul. 26

S. Apolinaris ep. m. Iul. 23

S. Arcadius & Soc. m. Nou. 13

S. Artenius mart. Oct. 20

Assumptio B V. M. Aug. 15

S. Augustinus ep. conf. Aug. 28

S. Andochius mart. sept. 24

### A Foxian Saints.

Abbes Iames m. Aug. 2

Abbonile scholler m. Dec. 8

Abraham Father m. Sept. 1

Aleworth Iohn conf. Iul. 6

Allen Rose mart. Aug. 28

Allen VVilliam mart. Sept. 4

Allerton Raph mart. Sept. 19

Andrew

Andrew VWilliam conf. Sept. 6  
 Archer Iohn conf. Nou. 16  
 Andon Iohn mart. Sept. 27  
 Athorth Thom. m. Sept. 6  
 Atkyns N. mart. Iul. 18  
 Aultow Iames and Margery m.  
 Sept. 20.

Basilicæ Saluatoris dedicatio.  
 Nou. 9.  
 Basilica Petri & Pauli Apost.  
 Nou. 18  
 S. Babiana v. & mart. Dec. 2  
 S. Bonauentura ep. conf. Iul. 14  
 S. Bruno confessor. Octob. 6

A Particular things.

B. Foxian Saints.

Age of Alice Potkins martyr,  
 cap. 5 num. 15  
 Alice Druier the Doctrix, cap. 15.  
 num. 21. 22. Her disputation  
 with the Doctors, *ibid.* &  
 num. 28. 29.  
 Alanus Copus his prooffe against  
 Hunne that he hanged him-  
 selfe, cap. 16. num. 12.  
 Antiquity & vnuity of the VVic-  
 kliffians, cap. 13. num. 4.  
 Allerton the Taylor his story,  
 cap. 13 num. 27. his disputation  
 with B. Bonner, *ibid.*  
 Apostataes flocking into Englād  
 in K. Edwards dayes, cap. 16.  
 num. 57.  
 Arthington and Hackett their  
 strange attempts, and story,  
 cap. 17. num. 8.  
 Atheists & Atheisme. how they  
 are brought therunto, cap. 18.  
 num. 9  
 S. Augustine wrested by Bradford  
 a Foxian martyr, cap. 11. n. 34.

Barnes Robert mart. Octob. 13  
 Bayfield Richard m. Nou. 11  
 Bembricke Thom. m. Iul. 31  
 Bennold Thom. m. Aug. 21  
 Bennet Mother conf. Octob. 31  
 Beuerich friar mart. Oct. 25  
 Bernard Thomas. mart. Nou. 6  
 Bland Iohn m. Iulij 10  
 Blackfriar Keyler m. Oct. 26  
 Bongeor VWilliam m. Aug. 19  
 Bongeor Agnes m. Sept. 22  
 Bradford Iohn m. Iul. 6.  
 Bradbridge Georg. m. Sept. 11  
 Browne Christopher mart.  
 Nou. 26.  
 Burward Anton. m. Sept. 10  
 Bungay Cornelius m. Sept. 14  
 Burges Marke m. Oct. 24  
 Bucker Georg m. Dec. 3  
 Buckinghamshire old man m.  
 Dec. 4.  
 Burton Nicolas m. Dec. 19  
 Bucer Martyn conf. Dec. 23  
 Burge de Iohn m. Oct. 2.

B. Catholike Saints.

B. Particular things.

S. Bartholomæus Apostolus.  
 Aug. 24.  
 S. Bernardus Abbas Aug. 20

Bale his ridiculous praises of  
 Iohn Frith, cap. 11. num. 12.  
 Bayfield the Apostata monke his  
 Story, cap. 15. num. 13.

His

His confession about hereticall  
books *ibid.*

Bishoppes excommunicated by Fox  
his martyrs, *cap. 15. num. 35.*

Blynd woman of Darby her story,  
*cap. 12. num. 21.*

Her peny-worth of Scripture,  
*ibidem.*

Blacksmithes conference with  
the Bishoppes and Doctors, *cap.*  
*13. num. 37. 38.*

Bradford his story condemnation  
and burninge, *cap. 11. n. 22. 23.*  
*24. 25. & deinceps.* His barly-  
bread, *ibid. num. 22.* His sedi-  
tious behauiour at Paules-  
Crosse in Q. Maryes dayes,  
*ibid. num. 25.* His liberty in pris-  
son, *ibid. num. 26.* His iudge-  
ment about the reall presence,  
*ibid. num. 31.*

Brainford martyrs vnder Q. Ma-  
ry, their opinions, condemna-  
tions and deaths, *cap. 11. n. 60.*

Doctor Brooks Bishop of Gloce-  
ster his speech to Ridley and  
Latimer, *cap. 14. num. 69.*

Bacher his disputation with Do-  
ctor Dunninges, *cap. 13. n. 16.*

Bucer his story, *cap. 16. num. 8.*

His coming into England, *ibid.*

A lew by byrth, *ibid.* His im-  
postures at the beginning, *ibid.*

*num. 60.* His recantation of  
Zwinglianisme, *ibid. num. 61.*

His bones burned in Cam-  
bridge vnder Q. Mary, *ibid.*  
*num. 70.*

## C.

S. Calixtus pp. m. Octob. 14

S. Carpus Episc. conf. Oct. 13

SS. Cassianus & Hippol. mart.

Aug. 13.

S. Catulinus diac. m. Iul. 15

S. Catherina v. m. Nou. 25

S. Cæcilia v. m. Nou. 22

S. Christina v. m. Iul. 24

S. Charitina v. m. Oct. 5

SS. Chrisanthus & Darius m.

Octob. 25.

S. Chrisogonus mart. Nou. 24

S. Charemon mart. ep. Dec. 22

S. Clemens PP. m. Nou. 23

S. Clara v. conf. Aug. 12

SS. Cosmas & Damian. mart.

Sept. 27.

S. Cordula v. m. Oct. 22

Comemor. omnium fidel. def.

Nouemb. 2.

SS. Coronati quatuor mart.

Nouemb. 8.

S. Columbanus Abbas Nou. 21

Conceptio B. Virg. Dec. 8

S. Cyriacus & Soc. m. Aug. 8

S. Cyniaca vidua. Aug. 21

SS. Cyprianus & Iustina mart.

Sept. 26.

## C.

Careleffe Iohn conf. Iul. 17

Caruer Diricke m. Iul. 11

Cauches Catherine m. Iul. 19

Catmer George m. Sept. 8

Carelle school-maistresse mart.

Octob. 5.

Cannon blacke m. Oct. 17

Chittiden Dunstan confess.

Nouemb. 13.

Chichester 3. Confessors Oct. 29

Clarke Iohn conf. Nou. 12

Clarke Roger m. Nou. 10

Cooper Elizab. m. Iul. 24

Cotten Stephen m. Iul. 18

Coker



Coker VWilliam m. Aug. 6  
 Colliar Richard m. Aug. 9  
 Gob Thomas m. sept. 5  
 Coo Roger m. sept. 5  
 Colias & Coubridg. m. Oct. 10  
 Cornforth Iohn m. Nou. 25  
 Coignes Iohn conf. Dec. 6.

## C.

Calamity that fell to England by  
 the new gospell, cap. 16. n. 98.  
 Capper of Couentry his story,  
 cap. 3. n. 19. His disputation &  
 opinion of the Sacrament, *ibid.*  
 Cardinall of Saint Andrewes in  
 Scotland murdered by Prote-  
 stants, cap. 15. num. 15.  
 Card playinge Sermons of Iaty-  
 mer in Cambridge, cap. 4. n. 54  
 Carmelite friar burned at Rome  
 for heresie anno Domini 1436.  
 cap. 16. num. 36.  
 Catholike man described by Iohn  
 Fox cap. 20. *pertotum*.  
 Charity and hope belyed by Fox,  
 cap. 10. num. 7.  
 Christs law and Moyse belyed  
 by Fox, *ibid.* num. 34.  
 Christs mediation belyed, *ibid.*  
 num. 36.  
 Church notes assigned by a Fox-  
 ian artificer martyr, cap. 13. n. 23.  
 Coinquination by hereticall opi-  
 nions, cap. 18. num. 3.  
 Colloquy at Ratispone anno 1546.  
 cap. 16. num. 64.  
 A Cooke disputed vvith the B. of  
 London, cap. 12. num. 12.  
 His communion vvith a pint  
 of malmesey vvhen he vv as to  
 be burned, *ibid.* num. 14.  
 Comedian martyrs in Fox his  
 Calendar, cap. 15. num. 2.

Considerations of moment, cap.  
 17. *pertotum*.  
 Concupiscence, and a lye therof,  
 cap. 19. num. 23.  
 Concupiscence and vvarre ther-  
 vvith, cap. 20. num. 16.  
 Contrition belyed by Fox, cap. 19.  
 num. 25.  
 Comparisou of a Catholike and  
 Protestant in matter of do-  
 ctrine, cap. 20. num. 10.  
 Coubridge his story, cap. 14. n. 36.  
 His blasphemous opinions  
 confuted by Alanus Copus, *ibid.*  
 num. 27.  
 Confessors of all sects in Fox his  
 Calendar, cap. 16. num. 3.

## D.

SS. Damianus & Cosmas. m.  
 sept. 27.  
 S. Damasus Papa conf. Dec. 11  
 SS. Darius & Chrsanthus m.  
 Octob. 25.  
 Dedicatio S. Mariz ad niues.  
 Aug. 5.  
 Dedicatio S. Michaelis sept. 29  
 Dedicatio Basil. Saluatoris.  
 Nouemb. 9.  
 Dedicat Basil. SS. Petri & Paul.  
 Nouemb. 18.  
 Decollatio S. Ioan. Baptista.  
 Aug. 29.  
 SS. Dionysius & Eleuther. m.  
 Octob. 9.  
 Dormientes septem. m. Iul. 10  
 S. Dominicus conf. Aug. 4  
 S. Donatus Episc. m. Aug. 7.

## D.

Dale Iohn conf. Dec. 17  
 Damlpp George. m. Dec. 3  
 Dauby

Davy Iohn and Henry mart.

Nou. 24.

Denley Iohn mart. Aug. 3

Dighill VWilliam mart. Iul. 13

Dynes Robert mart. Iul. 30

Dogg and Collyns m. Oct. 10

Driuer Alice mart. Nou. 22

Dungate Thom. m. Iul. 20

## D.

*Dangerous Positions* printed in London and vvytten against the Puritans, cap. 17. num. 3.

*Definition* of a Catholike and 12. lyes therabout made by Fox; cap. 19. n. 50. & cap. 20. per totum.

The same examined, cap. 20. n. 5.

*Definition* of a protestant, ib. n. 7.

Denley his opinion about the reall presence, cap. 12. num. 6.

*Desperate Act* of VWilliam Gardener in Lisbone of Portugall, cap. 11. num. 9. & 10.

*Descriptiō* of Fortune the blackesmith, ibid. num. 37.

*Description* of Latymers habitt by Fox, cap. 14. num. 67.

*Dialogue* betweene the Bishopp of London a cooke & a painter, cap. 12. num. 12.

*Dialogue* betweene the same B. and a sherman, cap. 13. num. 15.

*Difficulty* in settinge forth the English Ecclesiasticall history in these dayes, and why? cap. 18. num. 5. & 17.

*Distrust* of Saluation, cap. 19. n. 6.

*Distinction* of Fox his professed and not professed Saints, cap. 14. num. 35.

*Doctrine* most wicked about Bapisme cap. 11. num. 42.

*Dreames* of Samuell the mar-

ryed Priest martyr, cap. 12. n. 18.

His kissing in the streets when he vvent to be burned, ibid. num. 19. & 20.

*D. Dunnings* conference wvith a butcher, cap. 13. num. 16.

## E.

S. Edilburga v. conf. Iul. 7

S. Editha v. conf. sept 16

S. Edmundus ep. conf. Nou. 16

S. Edmundus Rex m. Nou. 20

S. Egidius Abbas conf. sept. 1

SS Eleutherius & Dionys. m. Octob. 9.

SS. Elizabeth & Zachar. Nou. 5

S. Eusebius Confess. Aug. 14

S. Eutichius Confess. Aug. 23

S. Eustachius & soc. m. sept. 20

SS. Eualdi fratres m. Oct. 26

S. Euaristus PP. m. Oct. 3

S. Eutropia v. & m. Oct. 30

Exaltatio S. Crucis. sept. 14

## E.

Eagles George m. Aug. 30

Eagles Sister m. Aug. 31

Erasmus Roterodamus Dec. 22

Edward the sixt K. conf. Dec. 31

Eske Iohn mart. Iul. 1

Euringe Ellen m. Aug. 23

## E.

*Edicts* of Catholike Emperours against heretiks, cap. 17. n. 25.

*Epistle* of S. Iames in English, cap. 15. num. 5.

*Erasmus Roterodamus* his story, cap. 16. num. 40. 41. 42.

His iudgement of Luther, ibid. num. 44.

*Heape of lyes pardoned to Fox*  
at once. *cap. 19. num. 8.*

*Henry the sixt his letters for apprehension of Norfolke hereticks, cap. 13. num. 2.*

*History of England hard to be sett forth in these dayes, and vvhy? cap. 18. num. 15. & 17.*

*Hope and charity and a ly ther about by Fox, cap. 19. num. 7.*

*Hunt of an English Fox in wryrtinge, cap. 18. num. 16.*

*Hunne his story, cap. 16. num. 10. 11. & 12. He hanged himselfe in the towar, ibid. His defence by Fox about the same matter, ib. d.*

I.

*S. Iacobus Apostolus. Iul. 25*

*S. Iacobus intercisus m. Nou. 27*

*S. Ianuarius & soc. m. sept. 19*

*Inuentio S. Stephani prot. Aug. 3*

*S. Innocentius PP. & conf. Iul. 28*

*SS. Innocentes m. m. Dec. 28*

*Iesu Christi natiuitas. Dec. 25*

*S. Ioanes Apostol. & Euangel. Decem. 27.*

*S. Ioan. Bapt. Decollat. Aug. 29*

*S. Ioannes mart. sept. 7*

*SS. Iulius & Aaron. Iul. 1*

*S. Iulius Senator. m. Aug. 19*

*SS. Iudas & Symō Apost. Oct. 28*

*S. Iustus ep. conf. sept. 2*

*S. Iustinus presbiter. m. sep. 6. 7*

*S. Iustina v. & m. sept. 26*

I.

*Jew a martyr Dec. 7*

*Iohnson Ioh. m. Au. 29*

*Iueson Thomas m. Iul. 35*

I.

*Jew martyred at Constantinople cap. 16. num. 9.*

*Inundations of Licentiousnesse brought in by Protestants, cap. 20. num. 14.*

*Iustification and many lyes ther about by Fox, cap. 19. num. 4.*

K.

*Keyser Leonard m. Aug. 1*

*Keyser black-friar m. Oct. 26*

*Kerby Iohn m. Nou. 9*

*King Edvard conf. Dec. 31*

*Knight Catherine m. Nou. 29*

*Kurd Iohn mart. sept. 18*

K.

*King Henry the sixt his letters for apprehension of heretikes in Norfolke, cap. 13. num. 2.*

*King Henry the 8. his condemnation of Tyndalls translation of the Bible, by Act of Parliament, cap. 14. num. 12.*

*King Henry the 8. his combatte vvith Lambert, ibid. num. 25. & cap. 18. num. 14.*

*King Edvard the sixt a Confessor of Fox his Calendar and vvhy, cap. 16. num. 97. The calamity that fell to England in his dayes by the new ghospell, ibid. num. 98.*

*King and Q. of Scotland violently vsed in K. Edvard the sixt his dayes, by the new ghospellers in England, cap. 16. num. 10.*

L.

## L.

SS. Largus & Smaragdus m.  
Aug. 8.

S. Laurentius mart. Aug. 10

S. Laurentius ep. conf. Nou 14

S. Lazarus ep. conf. Dec. 17

S. Leonardus conf. Nou. 6

S. Leocadia v. & m. Dec. 9

S. Linus PP. & m. sept. 23

S. Ludouicus Rex conf. Aug. 25

S. Lullus episc. conf. Oct. 16

S. Lucas Euangelista. Oct. 18

S. Lucius Rex m. Dec. 3

S. Lucia v. & m. Dec. 13

## L.

Lambert Iohn m. Oct. 9

Lancelott N. m. Oct. 12

Latymer Hugh m. Oct. 20

Lauder Iohn m. Iul. 14

Laurence Henry m. Aug. 8

Lawson Elizab. conf. Dec. 18

Layton VWilliam mart. Oct. 8

Lease Iohn mart. Iul. 7

Leues Ioyce m. sept. 19

Leyes Thom. conf. sept. 7

## L.

Lambert his story, arraignment,  
and condemnation, cap. 14. n.  
20. 21. 22. 23. 24. &c. His com-  
batt vwith K. Henry the eyghth,  
*ibid.* num. 25.

Latymer his story, cap. 14. num. 51.

His card-playinge sermon at  
Cambridge, *ibid.* num. 54. His  
abiuration of heresie, *ib.* num.

56. 57. 58. & 60. He vvas

made B. of Glocester, *ib.* num.

58. The reformation of his

Bishopricke, *ibid.* His accusa-  
tion of Treason to K. Henry  
the 8. *ibid.* num. 60. His mar-  
row bones of the masse, *ibid.*  
num. 36. His habitt and appa-  
rell described by Fox, num. 67.

His burning at Oxford, *ib.* n. 70.

*Libell of Dangerous positions*

vvyrtten against the puritans,

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*Licentiousnes of heretiks* descri-

bed, cap. 18. num. 12.

A *Logitian* made of a pewterer,

cap. 12. num. 7.

*Lollards* abiuration vnder King

Henry the 6. cap. 15. num. 2.

*Luthers* condemnation of all

Zuinglian sectaryes, cap. 4.

num. 21. & cap. 17. num. 13.

*Lyes* of Fox infinite, cap. 19. per

*totum.* & cap. 20. num. 6. 7. & 8.

## M.

S. Machutus episc. conf. Nou. 15

S. Maglorius ep. conf. Oct. 24

S. Mammans mart. Aug. 17

S. Margarita v. m. Iul. 20

S. Macrina Virgo Iul. 19

S. Maria Magdal. Iul. 22

S. Martha Virgo. Iul. 29

S. Maria ad Niuces. Aug. 9

S. Marcellus mart. sept. 4

S. Mariæ v. natiuitas. sept. 8

S. Marcus PP. & conf. Oct. 7

S. Martinus ep. conf. Nou. 11

S. Martinus PP. & m. Nou. 12

S. Mariæ v. conceptio. Dec. 8

S. Mathæus Apostolus sept. 21

S. Mauritius & soc. m. sept. 22

S. Melchiades PP. & m. Dec. 10

S. Michaël Archangelus sept. 29



M.

Martyr Peter conf.	Dec. 30
Mally Perotine m.	Iul. 19
Mekings Richard m.	Nou. 2
Melancthon Philipp	Dec. 29
Mering Margaret m.	Dec. 15
Middleton Humfrey m.	Iul. 11
Miller Symon m.	Iul. 23
Milles Robert m.	Iul. 30
Millan Bartollett m.	Oct. 1
Ming VWilliam m.	Iul. 8
Mirandula Picus	Dec. 20
Morton James m.	Nou. 7
Munt VWilliam m.	Aug. 26
Munt Alice m.	Aug. 27

M.

Mad men made of fooles, cap. 18.  
num. 10.

Magdeburgians and their Centu-  
ryes, *ibid* num. 8.

Marbecke the Organ player of  
V Vindefore his story, cap. 11.  
num. 20.

Martyrs of V Vindefore, tippling  
at the fire side when they were  
to be burned, *ibid* num. 19.

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minge into England, cap. 16,  
num. 90. His presence at the  
conference of Poyssy in France  
anno 1556, *ibid* n. 94. His death,  
num. 95.

Matrimony and state therof be-  
lyed by Fox cap. 19. num. 43.

Melancthon his story, cap. 6. n. 77.  
How he tooke his name *ibid*.  
His temptation to be a baker,

*ibid* num. 74. He was an enemy  
to the Sacramentaryes, *ibid*.  
His inconstancy, num. 82. How  
he became an vbiqitary, *ibid*.  
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ment of the Germans concer-  
ninge Melancthon, *ibid* num. 83.  
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Mirandula Pius his story, cap. 16  
num. 37. His life verryten by  
Syr Thomas More, *ibid*.  
Moyse law belyed by Fox, cap. 19.  
num. 14.

N.

SS. Nabor & Fœlix m.	Iul. 12
S. Narcissus Episc. conf.	Oct. 29
Narrutias B. M. V.	sept. 8
Natiuitas Domini.	Dec. 25
S. Nemesis mart.	Dec. 19
S. Nicolaus conf.	sept. 10
S. Nicolaus Episc. conf.	Dec. 6
S. Nicomedes mart.	sept. 15
S. Nimpha v. & m.	Nou. 10

N.

Naunts Receauer m.	Oct. 3
Newman Iohn m.	Aug. 4
Norman Gorley m.	Oct. 6

N.

Norfolke heretiks apprehended  
by K. Henry the sixt, cap. 13. n. 2.  
Notes of the Church asigned by  
a Foxian martyr, cap. 13. num. 25.

O.

S. Olimpias mart.	Dec. 1
Omnium Sanctorum fest.	Nou. 1
Omnium	

Omniū fidelium defunct. Nou. 2  
S. Onesiphorus m. sept. 6  
S. Osmundus episc. conf. Dec. 4

O.

Old man of Buckingham m.  
Decemb. 4.  
Ormes Cecily m. sept. 8

O.

Obedience of the law, and a ly  
therabout by Fox, cap. 9. n. 18.  
Ochinus Bernardinus his cominge  
into England, cap. 16. num. 90.  
His booke of Poligamy, *ibid.*  
Opinion of the Capper of Co-  
uentry about the Sacrament of  
the Altar, cap. 13. num. 19.  
Organ-player of VVyndesfor  
made a Martyr by Fox, & yet  
a liue, cap. 11. num. 20.

P.

S. Pantaleon m. Iul. 27  
S. Paulinus ep. conf. Oct. 10  
S. Petr. ad Vincula. Aug. 1  
SS. Petr. & Paul. Basil. dedicat.  
Nouemb. 18.  
S. Petrus episcop. Alexandr. m.  
Nouemb. 26.  
S. Philippus m. sept. 13  
S. Philogonius ep. conf. Dec. 20  
S. Pius PP. & m. Iul. 11  
S. Praxedes virgo. Iul. 21  
S. Primatus mart. sept. 28  
SS. Protus & Hiacinthus mart.  
septemb. 11.  
S. Pontianus m. Nou. 19

P.

Palmer Iulius m. Iul. 18  
Patingham Patricke m. Aug. 5  
Parke Gregory m. Oct. 22

Paynter Iohn m. Oct. 12  
Person Antony m. Iul. 3  
Peter a German m. Oct. 11  
Peter Martyr conf. Dec. 30  
Philpott Iohn m. Dec. 13  
Phagius Paulus conf. Dec. 24  
Philipp Melancthon Dec. 29  
Picus Mirandula Dec. 20  
Pigott Robert m. Oct. 17  
Pikes VVilliam m. Iul. 27  
Poyle Henry m. Oct. 4  
Porter Iohn m. Nou. 5  
Potkins Alice m. Nou. 15  
Pulley Margery m. Iul. 8  
Purcas Robert m. Aug. 20  
Playne VVilliam conf. Dec. 18  
Puttedew N. mart. Oct. 9

P.

Painters disputation vwith the  
B. of London, cap. 12. num. 12.  
S. Paul helyed, cap. 19. num. 42.  
Pennan e; and a lye about the  
same, *ibid.* num. 24.  
Pewterer become a Logitian.  
cap. 12. num. 7.  
Phagius his expulsion out of  
Germany and comming into  
England, cap. 16. num. 67.  
Philpott Archdeacon of VVin-  
chester his story, cap. 6. num. 11.  
His conference vwith the Lord  
Rich, *ibid.* num. 6. VVith the  
Bishoppes, num. 29.  
Picus Earle of Mirandula his sto-  
ry, cap. 6. n. 27. His life vveryt-  
ten by Syr Thom. More in Eng-  
lish, *ibid.*  
Popes law, and a ly therabout,  
cap. 19. num. 8.  
Preparation to receaue Sacra-  
ments and difference therof.  
cap. 20. num. 22.

Protestant defined, cap. 20. num. 7.  
 & 3.

Q.

SS. Quadraginta virg. m. Dec. 24  
 SS. Quatuor Coronati mart.  
 Nouemb. 8.  
 S. Quintinus mart. Oct. 31  
 Quinquaginta Milites m. Jul. 8

Q.

Queene Mary her title to the  
 crowne preached against by  
 Ridley B. of London, cap. 14.  
 num. 44. Her conference with  
 the said Ridley at her house  
 of *Hunston*, *ibid* num. 49.  
 Queene Maryes report of K. Ed-  
 vvard her brothers disposi-  
 tion, cap. 16. num. 104. Her  
 punishinge of heretiks, and  
 whether yt were lawfull and  
 expedient or no? cap. 17. n. 35.

R.

S. Remigius ep. conf. Oct. 1  
 S. Respius & Triphon mart.  
 Nouemb. 10.  
 S. Romulus ep. m. Jul. 6  
 S. Romanus mart. Aug. 7  
 S. Rufus ep. conf. Aug. 27  
 S. Rufus mart. Nou. 28  
 S. Rusticus mart. Oct. 9

R.

Rauenstale Iohn m. sept. 16  
 Receauer of Nauntes m. Oct. 3  
 Rhedonensis Thom. m. Dec. 19  
 Ridley Nicolas m. Oct. 19  
 Roth Richard m. sept. 19

Roper George m. Oct. 21  
 Rough Iohn m. Dec. 14  
 Roterodamus Erasmus Dec. 22

R.

Ratissone colloquy of heretiks  
*anna Domini* 1546. cap. 16. n. 64.  
 Rebell. martyrs in S. Giles field,  
 cap. 12. num. 2.  
 Ridley his story, cap. 14. num. 43.  
 44. 45. & deinceps. His ioyning  
 vvith Cranmer in vvickednes  
 and treason, *ibid*. His sermon  
 at *Paules Crosse* against the  
 Princessse Mary her succession  
 to the Crowne of England,  
*ibid*. n. 44. His conference vvith  
 the said Princessse at her house  
 of *Hunston*, *ibid*. num. 49.

S.

S. Sabinus ep. m. Dec. 30  
 S. Sabba Abbas Dec. 5  
 SS. omnium festiu. Nou. 1  
 SS. quatuor Coronati m. Nou. 8  
 S. Saluatoris Basil. dedicat.  
 Nouemb. 9.  
 S. Saturninus mart. Nou. 29  
 S. Sarmas mart. Oct. 11  
 SS. Septem dormientes m. Jul. 19  
 SS. Sennon & Abdon. m. Jul. 30  
 S. Serapia v. & m. sept. 3  
 S. Siluest. PP. conf. Dec. 31  
 S. Simphrosia cum 7. fil. m. Jul. 18  
 S. Simplicianus ep. conf. Aug. 16  
 S. Simphorianus mart. Aug. 22  
 S. Spiridion ep. conf. Dec. 14  
 S. Smaragdus m. Aug. 8  
 S. Stephanus PP. & m. Aug. 2  
 S. Stephanus protom. Dec. 26  
 S. Symeon conf. Oct. 8

SS.

# OF NAMES AND THINGS

SS. Symon & Iudas Apostol.  
 Octob. 28.  
 S. Susanna v. & m. Aug. 11  
 S. Synesius mart. Dec. 12

S.

Samuel Robert m. Aug. 18  
 Sapience Peter m. Dec. 2  
 Sheterden Nicolas m. Iul. 12  
 Sheater V William m. sept. 9  
 Sharpe Edward m. sept. 15  
 Scholler of Abbonilem. Dec. 8  
 Siluerside Agnes m. Aug. 22  
 Simpton Priest m. Oct. 25  
 Slade Iohn m. Iul. 29  
 Seaman Mother. Oct. 30  
 Smith Robert m. Aug. 14  
 Spurdance Thom. m. sept. 28  
 Spenser Rich. m. Nou. 2  
 Sparow V William m. Nou. 19  
 Snoth Alice m. Nou. 28  
 Steere V William m. Aug. 10  
 Stephen de la foige m. Oct. 6  
 Stratton Dauy m. Oct. 25

S.

*Sacraments*; and therteeen lyes  
 about the application of them,  
*cap. 19. num. 40.*

*Sacraments* 7. and the vsether of  
 in the Cath. Church impugn'd  
 by Fox, *cap. 20. n. 13. & 14.*

*Satisfaction*, and force thereof,  
*cap. 20. n. 15.* The false dealing  
 of Fox therabout. *cap. 19. n. 27.*

*Saints* exchanged by Fox, *cap. 13.*  
*num. 1.*

*Scripture* applyed fondly by ig-  
 norant artificers, *cap. 15. n. 31.*

*Scripture* read by the peanny-  
 worth, *cap. 12. num. 21.*

*Scottishman* in Syuill of Spaine  
 his willfull obstinacy. *an. 1595.*  
*cap. 14. num. 9.*

*Seruing-maid* martyr her obsti-  
 nacy in heresie, *cap. 12. num. 27.*

*Shermans* disputation vwith the  
 B. of London, *cap. 13. num. 15.*

*D. Shaxton* B. of Salisbury his  
 itory and deprivation, *cap. 14.*  
*num. 40 & 60.*

*Story of Iohn Frith & Bradford,*  
*cap. 11. num. 2, 3, 4. & num. 22.*  
*23. 24. &c.*

*Synod* held in Luthers house at  
 VVittenberze, *cap. 16. num. 61.*

*Synnes* originall and actuall, *cap.*  
*19. num. 17.* Fox his false dea-  
 ling therabout to deceaue his  
 reader, *ibid.*

T.

S. Thecla v. & m. sept. 23

S. Thecla Abbatisa. Oct. 15

S. Theodorus ep. m. Iul. 4

S. Thomas Hereford. ep. Oct. 2

S. Theodorus presbyter. mart.  
 Octob. 23.

S. Theodorus mart. Nou. 9

S. Thomas Apost. Dec. 21

S. Thomas Cantuar. ep. Dec. 29

SS. Tiburtius & Susanna mart.  
 Aug. 11.

Transfiguratio Domini Aug. 6

SS. Triphon & Soc. Nou. 20

T.

Tankerfield George martyr.

Aug. 13.

Test-wood Robert m. Iul. 4

Tewkesbury Iohn m. Dec. 11

Thrustan Margarette m. sept. 23

Tiler



Tiler Thom. conf.	Dec. 16	S. Vincentius mart.	Oct. 27
Tracy VWilliam conf.	Dec. 1	S. Ursula v. & m.	Oct. 21
Tutty James m.	Sept. 11	S. Vitalis mart.	Nov. 4
Tyndall VWilliam m.	Oct. 7	S. VVillebriordus ep. conf.	Nov. 7
		ss. Virgines Africane m.	Dec. 16
		ss. Virgines 40. mart.	Dec. 24

T.

Taylor's disputation vvith the B.  
of London, *cap. 13. num. 27.*

Testament of VWilliam Tracy es-  
quier, *cap. 16. nu. 5.* The same  
proued to be hereticall, *ibid.*

Syr Thomas Seymers death pro-  
cured by Latymer, *cap. 14. n. 65.*

His attaynder by parliament,  
*ibid. nu. 66.* his beheading, *ibid.*

Syr Thomas More his proofes a-  
gainst Hunne that he hanged  
himselſe in the Towar, *cap.*  
*16. num. 13. 14. & 15.*

Tridgsuer the vvorld his story,  
*cap. 2. num. 33. 34. & 35.*

Tyndall maister to Iohn Frith in  
heresie, *cap. 11. num. 2.* His let-  
ters to him out of Flanders,  
*ibid. n. 10. & 11.* His story and  
progresse in heresie, *cap. 14.*  
*num. 5. 6. & 7.* His opinion of  
the Sacrament of the Altar,  
*ibid. num. 8.* His translation of  
the Bible condemned by act  
of parliament, *ibid. num. 12.*

V. and VV.

S. Valerianus ep. m. Dec. 15 |

S. VVenefrida v. & m. Nov. 3 |

S. VVillebaldus ep. conf. Iul. 7 |

S. Victor PP. & m. Iul. 28 |

S. Victorinus ep. m. Sept. 5 |

S. Victoria v. & m. Dec. 23 |

Visratio B. M. V. Iul. 2 |

S. VVilfridus ep. conf. Oct. 12 |

V. and VV.

VVarne Elizab. m. Aug. 11 |

VVast Ioane m. Aug. 19 |

VVaddon Iohn m. Sept. 3 |

VVade Iohn conf. Sept. 6 |

VVarner Iohn m. Sept. 24 |

VVallace Adam m. Oct. 23 |

VVard Robert conf. Dec. 7 |

VVhite VWilliam m. Sept. 2 |

VVichart George m. Nov. 8 |

VVisman VWilliam conf. Dec. 12 |

VVithers Mathew conf. Dec. 16 |

VVebb Iohn m. Oct. 21 |

Vos Henry m. Iul. 1 |

VVolfsey VWilliam m. Oct. 16 |

VVright Stephen m. Iul. 29 |

VVright Rich. mart. Aug. 11 |

VVoman vvith her child mart. Septemb. 17. |

V. and VV.

VVicked doctrine about Bap-  
tisme, and force thereof, *cap. 11.*  
*num. 42.*

VVickliffians their antiquity and  
vnity, *cap. 13. num. 4.*

VVindesore martyrs tipplinge at  
the fire-side, vvhen they vvere  
to be burned, *cap. 11. num. 19.*

Violence vsed to the K. & Q. of  
Scotland in K. Edwards dayes  
by new ghospellers, *cap. 16.*  
*num. 101.*

Virginity not professed amongst  
any

any of Fox his Saints, *cap.* 17.

*num.* 10.

*Wischart* the Scottish martyr  
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condemnation for heresie, *cap.*  
15. *num.* 6. 7. His description  
by Fox, *ibid.* *num.* 8.

*Vowes* coactive, and 4. lyes about  
the same by Fox, *cap.* 19. *n.* 44.

Y.

Yeoman Richard, m. Jul. 26

Z.

S. Zacharias & Eliz. Nou. 5  
S. Zepherinus PP. m. Aug. 27  
S. Zoamart. Jul. 5

Z.

*Zuinglian* Sacramentaryes con-  
demned by Luther, *cap.* 14.  
*num.* 41.

F I N I S.



2. Kalkstein  
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